This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C 8319.266.40

HARVARD COLLEGE
LIBRARY

THE GIFT OF
FRIENDS HISTORICAL LIBRARY
OF SWARTHMORE COLLEGE

SWARTHMORE, PENNSYLVANIA

MEMORIALS

CONCERNING

DECEASED FRIENDS:

BEING A SELECTION FROM THE RECORDS

OF

THE YEARLY MEETING

FOR

PENNSYLVANIA, &c.,

FROM

The Year 1788 to 1878, inclusive.

FOURTH EDITION.

PHILADELPHIA:
FRIENDS' BOOK STORE, NO. 304 ARCH STREET.
1879.

C 8319.266.40

HARVARD COLLEGE LIBRARY
GIFT OF
FRIENDS HISTORICAL LIBRARY
SWARTHMORE COLLEGE
APR 12 1935

WM. H. PILE, PRINTER,
No. 422 Walnut Street.

E 32

PREFACE.

THE Yearly Meeting having directed that a selection of the Testimonies concerning deceased Friends should be made by the Meeting for Sufferings, the following have been taken from the Records, as being most likely to convey that instruction and benefit, to which a work of this kind is peculiarly adapted.

In contemplating the mercy and goodness of an Almighty Providence, who hath so amply furnished the world with the means of subsistence and comfort for all his creatures, according to their respective spheres of enjoyment, the mind is led into humble admiration and praise; but when, through the influence of his Holy Spirit, we are enabled to view his unspeakable love, in sending his beloved Son as the true Light that lighteth every man that cometh into the world; to open the door of reconciliation and forgiveness, by offering himself a propitiatory sacrifice for sin, to redeem his rational creation from all iniquity and its consequent misery in the world to come, we are truly prostrated in reverent adoration, and prepared to exclaim in the language of the Psalmist: "What is man, that thou art mindful of him! and the Son of man, that thou visitest him!" Here we can appreciate the blessed efficacy of Divine Grace, reproving,

wooing, and seeking to instruct man in his fallen, unregenerate state, that he may not frustrate the design of his creation, but make straight steps to his feet, and come up into the enjoyment of perfect peace. Thus the following accounts clearly show, that it was only by taking heed to this Heavenly Monitor, and submitting to its operation, that the corrupt will and natural propensities of those individuals were crucified, and a qualification experienced to do the will of God, which purifies the soul, and gives an inheritance among all them which are sanctified.

The lives of the righteous, and their unshaken confidence in the hour of dissolution, have in all ages been esteemed as powerful auxiliaries in the advancement of piety and virtue. Under this consideration it is much desired, that the path of the just, exemplified in the following work, may engage the serious attention of all, and more especially the youth, animating and encouraging them in pressing after an acquaintance with the Spirit of Christ in their own hearts, that they may be favored to know Him savingly, in all his offices, and to partake of that bread which nourisheth the soul unto eternal life.

MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Warrington Monthly Meeting concerning JOANNA HEALD, *late of Yorktown, Pennsylvania.*

SHE was the daughter of Silas and Susanna Prior; born, according to her own account, the 16th of the Second month, 1706, in Kennett township, Chester County. She was remarkably diligent in the attendance of our religious meetings, both for worship and discipline, often getting out to monthly and other meetings through great difficulty and bodily weakness; and having, at times, a short testimony to bear therein, it was to the comfort and edification of Friends.

Towards the latter part of her time, bodily weakness increasing, she was confined to her bed about the last of the Fifth month, 1783. Several Friends coming in, after a short time in silence, she, in a tender, lively frame, broken into tears, said, "I am weak in body, and know

not whether I can be heard; yet feel myself strong in the love of God, which I experience to be amongst us at this time."

The 6th of the Sixth month, several young people and others being present, after a time of stillness, she expressed her desire that the children of believing parents might not, through their own disobedience, be excluded the kingdom in the time spoken of, when many should come from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob.

Next morning, two friends calling to see her, she signified, that though she was weak and low in body, yet she was clear in her understanding; and after expressing her concern respecting superfluity in apparel, mentioning some things in particular, said; "I wish them to be entirely done away out of the Society, and believe the way for it will be for ministers, elders, and overseers, steadily to bear their testimony against them. When I had young children to provide for, I had more satisfaction in clothing them agreeably to the simplicity and plainness of Truth, than I could have had in adorning them in fine colors:"—Then, after lying about ten minutes in a solemn quiet, said, "I have not strength to express the prospect I

have had of the church that is washed; and I have prayed that you might be preserved to keep your places, and bear your testimony amidst a wicked and perverse generation."

The 7th of the Seventh month, in the evening, some of her grand-children being present, she said, "I have been much concerned about the education of your children. I earnestly desire you may wait for the word of Divine Grace, that you may thereby be enabled to bring them up in the nurture and admonition of the Lord; and though it is not in your power to confer grace, yet the care of parents in educating their children is often blessed, and proves like preparing the ground of the heart to receive the Seed of the kingdom."

The 13th, several Friends coming in, she signified her great satisfaction in having their company; and after a short time in silence, said; "I have trusted in the Lord all along, and have often poured out my soul before Him, that He would be pleased to be with me at all times, and continue with me to the end:" From which time she gradually declined, without much pain or sickness, for several weeks, during which she uttered many lively expressions and exhortations to those about her.

A short time before her decease, having spent

most of the night without sleep, in the morning she signified that this portion of scripture had been fresh in her mind, great part of the night before; to wit: "My covenant was with him of life and of peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my Name," signifying, she now felt His covenant of life and peace with her, as a sufficient reward for all she had gone through.

She departed this life, the 31st of the Tenth month, 1783, in the 78th year of her age, and we believe is entered into rest.

Extract from a Testimony of Wrightstown Monthly Meeting, in Bucks County, concerning THOMAS ROSS.

HE was born according to his own relation, in the county of Tyrone, in Ireland; descended of reputable parents, members of the Episcopal church; and received a religious education.

Coming into America about the twentieth year of his age, and settling within the limits of Buckingham Monthly Meeting, he soon after became convinced of the [principles of] Truth, as professed by Friends, and joined in membership with them. Although his natural inclina-

tions and passions were strong, yet by yielding obedience to the Spirit of Christ as manifested in his own mind, he was supported in his warfare, and witnessing a victory over the same, became qualified to administer counsel and encouragement to others.

Not long after his convincement, it pleased the Lord to bestow on him a gift in the ministry, and being careful to keep chaste in his espousal to the Bridegroom of souls, he experienced a growth, to the edification of many in this and the neighboring Governments. Being conversant in the Holy Scriptures, he was often led to open the doctrines therein contained, and frequently pressed Friends to a diligent attention to those sacred writings. He frequently visited meetings in this and the adjacent Governments, with which, Friends in those parts expressed their satisfaction.

Having, for many years, been exercised with a prospect of a religious visit to the churches in his native land, and in England, and his mind being renewedly drawn towards this weighty engagement, about the latter part of the year 1783 he spread his concern before the respective meetings of which he was a member, and obtaining the concurrence and near sympathy of the same, embarked in the Fourth month, 1784. For an

account of his labors and the peaceful state of his mind, see the Testimony of York Monthly Meeting, Great Britain.

Testimony of York Monthly Meeting (Great Britain) concerning THOMAS ROSS, *late of Wrightstown Meeting in Bucks County, Pennsylvania, a minister, who departed this life at Holdgate near the city of York, the 13th of the Second month, 1786, in the 78th year of his age.*

To perpetuate the memory of the just, by endeavoring to render their examples and precepts beneficial to others, is a debt due to posterity as well as to the praise of his Name, by whom they have been made more than conquerors, and become pillars in his house which go no more out.

Having the unity and near sympathy of his friends and brethren at home, as appears by sundry certificates, he embarked in the Fourth month, 1784, with divers other Friends, under the like religious engagement, and arrived in London just before the Yearly Meeting, which, though under bodily infirmities, he attended.

He was detained by indisposition in and near

that city for some time after, then proceeded in his religious service to Scotland.

His bodily indisposition increasing, he was under the necessity of resting at Old Meldrum, Edinburgh, and Newcastle; from which last place, taking a few meetings in his way, he reached York, the 2nd of the Eleventh month, and was at our Monthly Meeting the day following, which was the last meeting he was able to attend.

During the course of his travels, we have abundant cause to believe his religious services were truly acceptable to Friends, and well received by others; for, having an especial eye to the puttings forth of the Divine hand, his ministry was attended with living virtue and deep instruction; though "Not in the words which man's wisdom teacheth," yet in godly simplicity, and with a zeal according to true knowledge. He was wise in detecting the snares of the enemy; faithfully, and without partiality, warning those who were in danger of falling therein; and, as in the course of his own sanctification, he had been made deeply acquainted with the necessary baptisms peculiar to that important work, so he was furnished by living experience, and the renewings of holy help, with qualifications to administer, in tender sympathy, pertinent and

wholesome counsel to the true Christian travellers; and so to dip into the present state of the church, as profitably to "Declare unto Jacob his trangression, and to Israel his sin."

In meetings for business he was particularly serviceable, his remarks being mostly short, pertinent, and very instructive; inciting to a steady attention to Divine counsel in the transacting of our Christian discipline, and therein to exercise true judgment without partiality or respect of persons.

During the course of his illness he was preserved in a heavenly frame of mind; on almost every occasion, dropping instructive counsel and advice to Friends who attended on and visited him, of which the following collection is but a small part. He frequently said that he knew not why he was continued in such an exercised state of bodily weakness, yet doubted not but that it was all in wisdom, and for some good end; adding, "It is not for the clay to say to the Potter, why hast thou made me thus."

Sitting in the family where he was during the fore part of his illness, he expressed himself thus; "Dear young people keep to your first love. The Bridegroom of souls will not be unmindful of the bride, whilst she remains chaste: some of you, I believe, are espoused to Him. O,

the ardent desire which I feel for the youth!—Thy name is as ointment poured forth, therefore do the virgins love thee."

The same day—"I have not sought mine own honor, but the honor of Him who first drew me from my habitation, and have great reason to praise his name. One thing which inclines me to think my work may be near done, is this, that it never appeared to be laid upon me to pay a general visit to England."

At another time he said, "O, the harmony there is in the Lord's family! Ephraim shall not envy Judah, nor Judah vex Ephraim; nothing shall hurt or destroy in all thy holy mountain."

Again, under bodily oppression; "I find no relief but when I feel a revival of that which is the Healer of breaches; but that is not at my own command. My mind was, last night, much drawn out to my fellow laborers. O, that they may keep little!—I have remembered that saying, 'There are a few names even in Sardis, who have not defiled their garments,' and I hope there are a few in York. Dear Friends, what a people we should be, did we dig deep enough; our lights would shine before men; we should be as the salt of the earth. How many who have begun well, have had their garments defiled with the world, and are become like the

salt that has lost its savor; they are as dead weights in our assemblies, so that the living are scarcely able to bear the dead. O, Friends, keep to the Truth, for it shall rise above the heads of gainsayers."

At another time, "I could not be more at home any where, it revives me to see the children about me. I tell you young people, the hardest thing I ever found in my passage was when I was right, to keep so. O, the desire I felt to get here! the love I feel for you is like the love of Jonathan and David, it extends over sea and land. It is like the precious ointment, so that some can say, with one formerly,—Neither heights nor depths, principalities nor powers, things present or to come, shall ever separate us from it."

"The least star casteth a lustre, as the glorious luminaries in the outward creation; so that we may say, 'Great and marvellous are thy works, Lord, God Almighty, just and true are all thy ways, thou King of saints.'"

Again,—"Commune with thine own heart, and be still; this is doing business:—O, how precious Truth is! it may employ us on the highway, and in our outward engagements—dear Friends, let us prize it."

To the Physician—"The outward man grows

weaker, yet inward support waxeth stronger and stronger."

The same day he said, "It is a great favor to have a brook by the way—O, I see my way over all! it is like a foretaste of what is to come: blessed are the dead who die in the Lord—when He breaks in upon us, it is like balm—there is balm in Gilead—there are many not willing to go to the house of mourning, but there is occasion for it; it being high time to repair the breaches."

"I have thought, for many weeks past, the curtain was near drawn; there seemed but few sands left in the glass: and yet I sometimes feel such a travail for Zion's prosperity, and the enlargement of her borders, that I am ready to think the day's work is not yet done; and at other times I feel so feeble and weak, that all seems near over: the event I cannot tell, but am favored to be resigned."

At another time—"Think nothing too near or too dear to part with, dear young people, to purchase the Truth: your parents cannot give it you, though they may give you all they can; it is the Lord's prerogative. I have thought it was a great favor to have an education in the Truth; but I have been grieved to see many born in the Society, like Esau, selling their

birth-right. Be not ashamed of the cross, dear Friends, deny Him not before men."

Again, "Beware of lawful things; these lawful things are the strongest baits Satan ever laid for our Society. O, these lawful things, they have hurt many. What a testimony would it be, if Friends were to shut up their shops on week-days, to go to meetings; which ought to be the main concern; though many consider worldly things as such. When we have done all we can, we are but as unprofitable servants; we can add nothing to Him, who is the Fountain of goodness—O, that Ocean of ancient Goodness; I seem at times, as if I was swallowed up in it—I have cause to be thankful that I am favored with a resigned mind, and have no will, either to live or to die—O Father, receive me into thy bosom."

At another time—"O, my heart is knit to you, my Friends, and to the Seed which is in bondage in many hearts; and though you may have to go with it into the wilderness, yet be not discouraged."

Feeling himself easier, and his mind favored, he said—"O, when He puts in his hand as at the hole of the door, how does it smell of sweet myrrh—I hope I am not insensible from whence my help comes; He sometimes hides himself as

behind the curtain; yet we must not awake or disturb our beloved, until He please."

To a Friend; "Keep to thy gift and look to the Giver, and have no confidence in the flesh." On the general state of mankind, he said thus; "O, how has my mind been oppressed in observing that profaneness which abounds amongst the people, many of whom draw iniquity as with cords of vanity, and sin as with a cart rope. Yet I have this satisfaction, that I have not failed to reprove many of those I have seen in this state, and have often advised inn-keepers and others, to discourage all kinds of wickedness in their houses: my advice hath been generally received without gainsaying, and I have comfort in the discharge of this duty." Sympathizing with faithful Friends, he remarked: "Where there are a few faithful laborers, the work falls heavy upon them; we cannot expect to rise high when the Seed lies low."

Under much bodily affliction, he said, "How can one die better than in the Lord's service; for He has been indeed, a wonderful counsellor. He has many times opened a way, when I could see no way; He will never leave nor forsake those who trust in Him." Again, "It is a trying time, and yet I believe I have a well grounded hope of having done my duty. I feel no

condemnation. O, dear Friends, what a favor indeed, that we have an unction from above! keep to the Truth and its testimonies."

At another time—"It will not do for any to rest contented with having known the Lord in days past, and years that are over and gone; we must follow on to know Him; a supply of daily food is requisite; and if there is not a hunger and thirst after righteousness, we may be sure the mind is distempered; but O, how have I been pained to see and feel many of the professors of the Truth going after the world and its spirit; who instead of being way-marks, are as stumbling blocks to honest inquirers—the state of these is lamentable. I have been comforted in the prospect of a rising generation, if they are not hurt by those who ought to be helpers, loving the present world."

"I have in my time met with many cross winds and boisterous waves, but have been preserved in a care to keep near to the point that guides to the harbor of rest. For these fifty years I have been endeavoring to fight the good fight of faith. O, dearest Father, not my will but thine be done—O, when will the curtain be drawn? that this mortal may put on immortality and eternal life, which will, I do believe, be my happy portion."—To some Friends

about to take leave of him, "Let your lights shine wherever you are—I have not much to say, but there is a great deal comprised in this."

To some young people: "You are in health; prize it, and make a good use of time; for to the most diligent, such a time as this will prove very trying."

He would often, in thankful commemoration of the goodness of God to him, break forth in these words—"What shall I render unto thee, O Lord, for all thy benefits."

A few days before his decease, on a Friend returning from meeting, he said, he had been favored with such a calm, that he hoped he should have passed away. And in a day or two before he died, he broke forth in these words: "O joy! joy! joy!" Again—"O death where is thy sting? O grave! where is thy victory? the sting of death is sin: I see no cloud in the way, I die in peace with all men."

Testimony from the Monthly Meeting of Greenwich, concerning MARK REEVE.

THE Lord was pleased to visit him with the clear manifestations of his Grace and truth, and as he joined in therewith, he became fitted and prepared for service in the church.

He dearly loved the society of his brethren, and much prized unity; knowing the comfort and benefit thereof, he obtained the character of a peace maker.

A gift in the ministry was conferred upon him, and his mind became enlarged in the love of the gospel, preferring the service of Truth to every outward consideration. In humility and meekness of spirit, his desires were to strengthen and encourage the good in all; that the unity of the Spirit might be experienced to be the bond of true gospel fellowship, and that each member might fill its station and proper allotment, to the edification and comfort of the body in love.

The situation of the enslaved and oppressed Africans early became the concern of his mind; and being deeply exercised on their account, he was a zealous advocate for their liberation both at home and abroad.

Being blessed with a sufficiency, his house and heart were open to entertain his friends; and in a particular manner such who were under religious engagements to travel in the cause of Truth; to whom he was desirous to be a fellow-helper in the gospel, in much meekness and love.

His last illness was lingering and attended

with much pain, which he was preserved, in a good degree, to bear with patience and resignation to the Divine will: in which time many Friends visited him, to whom he was frequently led to communicate advice suitable to their states, in a lively and feeling manner. One of his brothers coming in to see him, a short time before his decease, he said to him, with a composed and quiet mind, "I am glad to see thee once more; I am drawing fast towards a conclusion, and am thankful I am not forsaken in the present hour; and as I have given the preference to the service of Truth, I feel its gracious influence present with me: and clear I am, if Friends did but dwell near it, in the love of the gospel, their labors would be more blessed with success. Give my love to inquiring friends and others, as occasion may offer; and let them know, that in the same faith I have lived, I take my leave of the present world."

He passed away in a quiet state of mind, on the 25th of the Tenth month, 1788, in the 65th year of his age.

Testimony from Upper Springfield Monthly Meeting, New Jersey, concerning MARY STEVENSON.

SHE was of a kind and affectionate disposition, and in her deportment cheerful and engaging.

She visited the meetings of Friends in Pennsylvania, Maryland, and Virginia; and, a little before her decease, nearly all the meetings in New Jersey. Though weak in body, she was a constant attender of our religious meetings, and was particularly serviceable in meetings for discipline, being much concerned for right order therein.

Some of her expressions, a little before her departure, were nearly as follow.

Third month 30th—She expressed her resignation to the Divine will, and thankfulness that she felt universal love to all mankind. A friend taking leave of her, desiring resignation might be given her, she replied, "I am thankful there is nothing in the way;" and sometime after said, "Though at times I may be compared to a well without water, yet there is a hope bearing up and supporting amidst the tossing waves of affliction; and I have, this day, found strength in weakness."

31st.—"The Lord hath not only lifted me out of the miry clay, but hath established my goings, and hath, at times, given me to sing as on the banks of deliverance."

Fourth month 1st—She mentioned the necessity of a steady attendance of meetings, saying, "It will not avail for people to go when they please, and stay when they please:" and in the language of affection and encouragement, she addressed some with an assurance that peace and true satisfaction would be the reward of obedience to the Lord's requirings, though in small things; and that early years were an acceptable sacrifice to the Lord—and said, she was ready and willing to leave all things; for which she was renewedly thankful, having a comfortable hope, or indeed could say an *evidence*, that her soul would rest in peace.

2nd—Apprehending her life near its close, she signified it might be a night of rejoicing for her. She passed the evening in great stillness, as though asleep, and revived with these expressions: "O, what a sweet evening I have had."

In the morning of the 3rd, a change appearing, she was still concerned for the preservation of her nearest connections through all the temptations in this world. The conflict between life

and death she bore with fortitude. Desirous of being released, she expressed in broken accents—"Gracious and merciful Father, do thou enable me!" and departed this life about seven o'clock in the morning of the Fourth-day of the Fourth month, 1788, aged fifty-eight years, and a minister about twenty years.

Some of the last expressions of ELIZABETH HOUSE, *daughter of Amos House.—Approved by Kennett Monthly Meeting.*

ABOUT two weeks before her death, being visited by her father and one of her aunts, she said, "I have endeavored to live the life of the righteous, that my last end might be like his."

The next morning having an opportunity with her sisters, she said, "You are made near to me; I know what it is to tread the slippery paths of youth. I have kept my hands busied about that which I thought was doing good. Were my days to live over again, I should not employ them so much in needless things; such as decking and adorning the body as in fine linen, though I never was very fashionable;" with much more of like import, adapted to

their age and circumstances. In the afternoon several Friends visited her, and were favored with a solemn opportunity, to her consolation, as she expressed.

The week following being asked by her father if her mind was easy, she cheerfully replied, "Quite so, quite so." On First-day, the 1st of the Eleventh month, her aunt coming to see her she said to her, "I have read of some that had felt the help of the spirits of others; I think I have felt the good of thine. I find but few burden bearers. I have desired to have thee present at the conclusion. I want, if thou and my sisters should be spared a little longer, that thou should put them in mind of me. People in health and strength do not prize *time* till it is too late." On Second-day morning she said—"I have been ready to say, O youth! youth! can a youth enter the kingdom." She being in great bodily pain, said—"Lord, pity me—I hope the Comforter will come, and I shall be released—joyful news it will be." At another time she said; "I now feel my mind quite easy; no fear hangs about me; I never committed any great sin in my life, but like many others, have let the cumbering things take too much hold. I have clearly seen where I missed it. I do not see any thing more to do but to die. He that

knows all things, knows that I love Him above all." When her pain somewhat abated, she would frequently acknowledge it a high favor; and with great fervency of spirit, said: "Lord add to my patience, that I may endure the filling up the measure of my afflictions." At another time she said: "My mind is fixed upon the Lord, and has been taken from things here."

She often expressed she felt racking pain, and in the morning of Fourth-day said: "I know not whether life or death; I am fully resigned to go, but have no knowledge when." She pleasantly said to her aunt, "I feel quite easy." Her friends appearing concerned; she, after laying some time, with a countenance denoting a joyful assurance of joining the heavenly host, and with a voice not to be described, expressed herself; "Do not distress yourselves for me; the light that I see exceedeth the sun in the firmament—all light, all life, all love, all peace."—A Friend coming into the room, expressing sympathy for her in her afflictions, she replied; "I now feel no pain;" and continued sensible, as appeared by her expressions. She quietly departed on the Fourth-day of the Eleventh month, 1789, in the twenty-fourth year of her age.

A brief Memorial from Philadelphia Monthly Meeting, concerning MARY ARMIT, *a native of Philadelphia, who deceased on the 18th of the Second month, 1791.*

IN her youthful days, as she yielded obedience to Divine instruction, she witnessed a growth and advancement in the life of true religion; and through its gradual powerful workings became, in the course of time, a useful and exemplary member of the church, being many years in the station of an elder and overseer.

The weightiness of her spirit, stability of conduct, and inward retiredness of mind, evidenced a qualification for these important services; and we believe she endeavored faithfully to discharge the several trusts reposed in her.

She was favored in her last sickness with many intervals of Divine consolation; and under the sense thereof, frequently broke forth in commemoration of the Lord's judgments and mercies: and as it may tend to the encouragement of the living in the way to righteousness and peace, some of the many lively, savory expressions which dropped from her may be usefully preserved, viz.

"I have had many low seasons which the

Lord only knows; I hope He will be with me to the end, and preserve me in the patience." One inquiring how she did, she replied, "Very low; I am going to leave you, but I feel a calm—I think I may say a sweet calm; I believe I am going to peace." Sometime after she called, by name, a young woman who had lately come amongst Friends by convincement, and said, "Hold fast thy profession; thou hast bought the Truth; don't thou sell it: if thou keeps near it, it will preserve thee, and do great things for thee."

At another time she said, "Sweet Jesus, come. I give thee thanks for the multitude of thy mercies. Holy Father preserve the young generation, that they may stand in awe before thee; bring them up in thy pure fear, that they may see the vanities of this world, and the beauty of true religion."

At another season: "O how the enemy comes in like a flood, but the Spirit of the Lord will lift up a standard against him. Great peace have all they that love the Divine law, and nothing shall offend them."

And again—"I can say with David, Though I walk through the valley of the shadow of death, I will fear no evil."

Some little time before her departure, the

powers of speech much failing, she uttered with difficulty, "He hath brought me to his banqueting house, and his banner over me is love." Nearly her last expressions were, "It is all peace; it is all joy forevermore."

In the undoubted assurance of everlasting rest, she peacefully breathed her last, aged eighty-three years.

Testimony from Chester Monthly Meeting concerning WILLIAM FELL.

HE was an active and serviceable member of our Monthly Meeting upwards of forty years; a considerable part of which time, he filled the stations of an overseer or elder, being endowed with remarkable humility and meekness; an example of plainness, diligent in the attendance of religious meetings from his youth, instructive and weighty in his conversation, and serviceable in settling controversies amongst neighbors; being truly desirous to promote peace amongst all classes of men.

He manifested a weighty concern for the proper education of our youth, as also of black children; and about the year 1765, with the concurrence of our meeting, visited most or all

the members thereof who held slaves, which appears to have had a good effect. He continued often to visit those who were set free, giving such pertinent counsel as might tend to their spiritual and temporal welfare.

In his last illness he was favored with great patience; in which time he often expressed a concern for Friends of the particular meeting to which he belonged, especially the youth; and about two days before his decease, said to a person present, "There is no true happiness to be attained in this world, nor that which is to come, but that which hath its foundation in pure love:" and in a short time after said, that in looking back over his past life, he had to acknowledge there was nothing that ever he had done, which alone could be sufficient to entitle him to an admittance into the heavenly kingdom; notwithstanding he had passed through some trying dispensations, and bore many heavy burthens, if any good was ever done by him, it was through the aid of the Holy Spirit; but said, he had faith in Christ; and if he was saved, it was through the adorable goodness of the Almighty.

At another time he appeared under great exercise of mind, and said he had passed through the deepest baptism, in his present sickness, he

had ever experienced; and after expressing a perfect resignation to the Divine will, said he was easy in his mind.

He dropped many more weighty expressions to friends and neighbors who came to see him, particularly the youth; which were often affecting to them.

He appeared fervent in prayer till near the close, and favored with his senses almost to the time of his departure, which was on the 5th of the Third month, 1792, in the seventy-sixth year of his age.

Testimony from the Monthly Meeting of Friends of Philadelphia, for the Southern District, concerning DANIEL OFFLEY.

OUR beloved Friend, Daniel Offley, son of Daniel and Rachel Offley of this city, was born the 29th of the Eleventh month, 1756. Being of a lively, airy disposition, he indulged himself in many of the vanities and follies incident to youth, pursuing with avidity divers ensnaring temptations; whereby he became greatly estranged to that peace and substantial happiness, consequent upon a life of piety and virtue. In this situation it pleased the Lord, in the riches

of his mercy, to visit him with judgment, which awakened him to a clear sense of his undone condition without a Saviour; and as he patiently abode under the chastening of the heavenly Hand, he was favored to witness the Day-Spring from on high, which brought glad tidings to his tossed mind. Yielding obedience to the secret intimations of Divine counsel, and a gift of gospel ministry being committed to him, he came forth therein about the twenty-fourth year of his age; and by faithfulness in the exercise thereof, he grew in experience and dedication to the service of his great and good Master. He was also very useful in our meetings for discipline, being endowed with sound judgment, and concerned to maintain the dignity thereof upon its ancient foundation.

With the unity and concurrence of this meeting, he visited the meetings of Friends in many parts of this continent, and also several of the West India Islands, to the satisfaction and edification of those amongst whom his lot was cast; being often, through deep baptism, led into close searching labor with the indolent and lukewarm professors of the blessed Truth.

During the late awful visitation of a pestilential disease in this city, [in 1793,] not being easy to remove from his habitation, he was al-

most constantly engaged either in visiting or endeavoring to relieve those who were afflicted therewith. Being, through Divine Goodness, preserved in stability and patience, he was often made a comfort to many whose minds seemed ready to faint under the prospect of distress and dismay which appeared on every hand.

In our religious meetings, it was evident his spirit travelled in the deeps; being through the aboundings of heavenly love, concerned, in a tender manner, to exhort to a due discharge of all our religious duties, whereby we might be qualified rightly to understand the language of that afflictive dispensation, and prepared to close our accounts with joy.

A few days previous to his sickness, being in conversation with two Friends, after a short pause of silence, he said: "Be ye also ready, for at such an hour as we expect not, the messenger of death may be sent to our houses." He was taken ill the 3rd of the Tenth month, 1793. On the next day, a Friend who came to see him, expressed his sorrow that one who had been so serviceable among the sick should be seized with the disorder, hoping he would have been spared. He signified, "It matters little, when in our places, how we are disposed of, whether in life or death."

During his illness he appeared cheerful, and evinced by the serenity of his mind, that his trust and confidence were not shaken, but firmly fixed in that everlasting Arm of power, which had redeemed his soul from pollution, and supported him through many seasons of deep probation.

To one who expressed a hope of his getting better, he calmly said he was resigned either in life or death.

On the 7th of the month, early in the morning, his wife coming into the room, asked him how he was; being perfectly in his reason, he replied in substance, that he had had a very comfortable night, and been overshadowed with the calming influence of Divine love, in a degree he had never before experienced.

He departed this life on the 11th of the Tenth month, 1793, aged near thirty-seven years.

A brief Memorial from the Monthly Meeting of Philadelphia, concerning ISAAC ZANE, *an Elder.*

HIS parents were early settlers in the county of Gloucester, in West New Jersey, where he was born in the First (now called the Third)

month, 1710, and became about the fourteenth year of his age, a resident in this city. Submitting in the days of youth to the visitation of Divine love and mercy, he experienced a growth in Grace, manifesting by example and precept, a sincere concern for the advancement of the cause of Truth, and the maintenance of our Christian discipline; diligently attending our meetings established for that purpose, as well as those for Divine worship; in which religious care he continued even after he became very feeble in body, and his eye-sight so dim, that he was under the necessity of being led to them; upon which, we are informed he has sometimes remarked, "That although he went in great weakness, (meaning of body and mind) he was often favored through the condescending goodness of the Shepherd of Israel, with inward consolation, and returned to his home much refreshed and strengthened."

Being acquainted with many of the Indian natives of this land, who, when he was young, were numerous, he felt for their distresses, and was greatly concerned for their real good; which he was solicitous to promote, as far as his endeavors could be useful, by embracing opportunities that offered, when they came to this city, or held treaties with the Government here

or in places adjacent; and having a place in their esteem and affections, he endeavored to inculcate in their minds the benefit of a peaceable disposition, and the necessity of their attending to the convictions of Divine Grace. When reduced to a state of great bodily weakness, in the time of his last confinement, he said to a Friend sitting near him, that "He was willing to go, and ready to go;" and soon after, "that the great and good Shepherd had not left him;" expressing his sense of "the joys of the realms of light," and appeared frequently to be favored with great consolation, making melody in his heart when all was silent and quiet about him, singing praises to the Lord, though enduring much pain of body. At one time he expressed, "I am weak in body, but not in mind." A Friend enquiring of him whether he expected to get about again, he replied, "I hardly expect it;" adding, "I have seen the arms of Everlasting Mercy open to receive me, and have a full assurance, that I shall be permitted to join the heavenly host in singing hallelujah, and enabled with the seraphims to say, Holy, holy is the Lord of Hosts; the whole earth is full of his glory."

He was favored to retain his memory and understanding to the last; and his bodily strength

gradually decreasing, he expired without apparent pain, in the morning of the 6th of the Third month, 1794, aged eighty-four years, wanting eight days.

Testimony of the Monthly Meeting of Philadelphia, concerning MARGARET HAINES.

SHE was born in this city the 26th day of the First (now called the Third) month, 1729. Submitting to the visitations of Divine love about the twenty-fifth year of her age, she became useful. Many and various were the trials and exercises she had to pass through, but by the sustaining help of Him that hath all power in his hand, she was supported under them; being also ready on all occasions to help those that were engaged in the Lord's work, whether amongst ourselves, or such as came from distant lands to promote the cause of truth and righteousness in the earth She was remarkably benevolent and charitable to the poor and afflicted, searching and finding out objects that appeared to be much hidden from general notice and observation, and liberally administered to their several necessities.

She filled the station of an elder, and was

tender and sympathizing with such as had the glad tidings of the gospel to preach,—encouraging the young and diffident in the ministry, and desirous that all might be brought forward in the right line.

She was in the city when it was visited with the late awful sickness and mortality, [in 1793.]

The first day of her illness, which was the 28th of the Ninth month, she gave directions respecting what she wished done for several poor persons, and concluded with saying, "Now am I released from this business," meaning her care for the poor.

The 29th, on being asked how she was, she replied, "very poorly indeed. Oh! my dear, what a favor it is those that have this complaint do not lie long—the Lord's will, not mine be done." Soon after, with much fervency she said, "O Lord, thy will be done! Oh! that thou wouldst be with me to the end, and favor me with resignation: blessed be thy holy name for ever and ever."

30th, "I have been much tossed and tried this night, but my mind is now easy, which is a great favor: yes, I feel quiet and easy, and desire nobody may come to see me; for it is a serious thing to visit the sick at this awful time.

I feel my relations and friends very near and dear to me, and wish my affectionate love to them, but do not desire any of them to come."

Several times in the course of that and the next day, she broke forth in fervent supplication, all of which could not be understood—her speech being much affected, except twice that she repeated, "O Lord! thy will and not mine be done; be with me to the end, if it be thy holy will: blessed be thy name for ever and ever."

These were nearly the last words that were understood; and although the disorder affected her very deeply, and she underwent great pain, she was favored with much patience and resignation.

On the 3rd of the Tenth month, 1793, about half past 5 o'clock in the morning, she quietly departed, aged sixty-four years and six months.

A Memorial from the Monthly Meeting of Philadelphia for the Northern District, respecting CHARLES WILLIAMS.

OUR friend Charles Williams, son of Hezekiah and Grace Williams, departed this life on the 9th day of the Tenth month, 1793, in the twenty-ninth year of his age, and about the ninth from

his first appearance in the ministry. His meek and humble spirit bore instructive witness to the efficacy of Truth, whereby his disposition was rendered sweet and tender. He was a sympathetic friend to the poor and those in affliction, either of body or mind, whom he often visited. His ministry was edifying, evidencing the prevalence of gospel love; in the innocency whereof, being preserved an example of plainness and simplicity, he was concerned, with much gentleness, privately to exhort such of our members who departed therefrom; by which proofs of brotherly kindness, and his unassuming manner, he obtained a place in the minds of those with whom he labored.

In the time of great mortality with which this city was visited, deeply sympathizing with his friends and acquaintance who were seized with the contagion, he was much devoted to afford them relief; visiting many to their consolation, though his residence was several miles distant. Some pious reflections on this solemn occasion, by him committed to writing, it may not be unuseful to note, viz. "Ninth month 1st, 1793—It is affecting to observe the change that has taken place in this industrious city, where business appeared to be the life of many, and each one strove to exceed his neighbor in care to gather

wealth. Now a stop is put to this—little business is transacted; and the minds of many are awakened to consider what is the state of their last and solemn account. A serious solemnity appears on almost every countenance; and I hope by myself and many others, this visitation may never be forgotten."

Divine wisdom permitting, he was soon after taken with the prevailing disorder, which in a few days put a period to his life. Favored during his illness with a happy confidence in Divine mercy, he took an affectionate leave of his parents, saying he was not afraid to die; and under a comfortable belief of his departing in peace with God and man, his memory remains precious to us.

A brief Account of SAMUEL HUTTON *of Nottingham Monthly Meeting, who deceased in the thirty-first year of his age: with some of his expresssons in his last illness.*

IT appears he was born within the verge of New Garden Monthly Meeting, in Pennsylvania, the 28th day of the Sixth month, 1763; was of innocent behavior in his youthful days, much inclined to solitude, and at times, favored with

Divine openings; and when about eighteen years of age, with a lively gift in the ministry; in the exercise whereof he improved, through obedience to what he believed was required of him. He was of a meek and circumspect conduct, and concerned for the support of Truth's testimony in its several branches, and it is believed, was supported under his various afflictions with a truly Christian fortitude. In 1792 he removed with his family to West Nottingham, finished his course on the 15th of the Fifth month, 1794, and was interred in our burial ground at West Nottingham aforesaid.

To a Friend that visited him, he expressed himself thus: "Since I have been under this affliction, I have had to look over my past life —the many buffetings, temptations, and provocations I have passed through; and now I feel my mind easy, enjoying a perfect calm over them all, which I deem a remarkable favor, and cause of humble thankfulness."

He was often heard to express a desire, that he might be preserved in patience, and enabled to bear his affliction without murmuring, which he was favored to experience in a remarkable manner.

The day before his decease, he gave some directions concerning his burial, and that his

coffin should be plain, without mouldings or any kind of polish. He prayed fervently for the preservation of his wife and children; and when taking leave of his near connections and others, he often recommended to faithfulness; signifying, that was the way to be prepared to meet the awful messenger of death: and reaching his hand to a Friend, he said, "Thou hast felt near to me; be thou faithful when I am gone. I have a well-grounded hope there is a rest prepared for me in the mansions of everlasting bliss." He also expressed the love he felt to Friends generally, and to all men. On his then taking a solemn leave of some present, he exhorted them to a right improvement of their time, that they might be prepared to meet with death.

Testimony of Horsham Monthly Meeting, concerning JAMES THORNTON, *late of Byberry.*

IT appears from a short manuscript, left by him, that he was born at Stony Stratford, in Buckinghamshire, Great Britain, in the year 1727. His parents dying when he was about the age of fourteen years—without being under the guardianship of any Friend, he, for a time, sought to recreate himself with the company of

idle boys; but becoming thoughtful of what might be the effect of such a course of living, he engaged in work for some of his neighbors; which, as he expressed, was a means of preserving him from loose and vain company; and being through the reaches of Divine Grace, led to seek an acquaintance with Israel's Shepherd, he was, in those young and tender years, often favored with heart-tendering visitations.

About the sixteenth year of his age, he went apprentice to a valuable Friend, whose care over him was truly useful; and growing in the knowledge of the blessed Truth, he appeared exercised under a dispensation of the gospel ministry, giving up thereto about the twentieth year of his age; and about two years after, acquainting his friends with a prospect he had of removing to settle in Pennsylvania, they, on weighing the said proposal, gave a certificate of their unity with him, and his service in the ministry.

He landed at Philadelphia in 1750, and shortly after proceeded to Bristol, in Bucks County, where he resided some time, and then married and settled at Byberry: and being frequently engaged, with the concurrence of Friends, in visiting the churches in different parts of this continent, and a few years past, the meetings

of Friends at divers places in Great Britain, from the certificates he produced on his return from those visits, it appears that his religious services were well accepted.

He was an able minister of the gospel, and well qualified for the discipline of the church, in which he was fervently engaged, that the good order thereof might be maintained, and the camp cleansed and preserved. His disposition was kind and affable; his company and conversation being instructive and edifying; his heart and house were open to entertain his friends; he was liberal also in distributing to the necessities of the poor.

For several years of the latter part of his time, he was much afflicted with bodily infirmity and pain, which he was enabled to bear with much patience and resignation. His last sickness, which continued about two weeks, was very trying; in which time divers of his weighty expressions, being worthy to be preserved, were as follow.

The 8th of the Fourth month, 1794, he said that he had been under an exercise some time past, respecting visiting some places, but now had found a release, and enjoyed a quiet, peaceful mind, which he preferred to every thing else. Some time after he was taken poorly, his dis-

order proving complicated, he was thenceforward mostly confined, though the next day, being the fourth of the week, he attended the meeting at Byberry, which was the last time he got from home.

On Seventh-day morning, being very ill, he said, "I have been afflicted from my youth up, with bodily infirmities, and how it may issue now, whether in life or death, is not essential for me to know, as I have a peaceful mind; and all the world without it would be nothing."

First of the week—An oppression increasing upon his breast, he expressed but little until the night following, when it again came on, and he said, "This is hard work, but there is a good foundation:" and repeated, "This is hard work, but there is a good foundation, and we experience hard things to be made easy, and bitter sweet." At another time, being asked how he was, he chose not to be disturbed, but said he was quiet and contented.

Second of the week—In the morning, he seemed much revived, and said he was pretty clear of pain, and relieved from the oppression at his breast; then said, "I have seen that the honors and friendships of this world are a great hindrance to the progress of many in religion; but it is what I have always shunned,

or I should not have been able to have dealt so plainly, and spoken so impartially, in meetings and out, as I have done, and stood through it all to this day."

Third of the week—In the morning he said, "The present prospect of being soon released, he could not set forth in words." It was answered, it seems not in our power to do much for thee: he replied, "It is a comfort my dependence is not on man."

Fifth of the week—His disorder increasing upon him, he said, "This is close work; but I have a peaceful mind, that makes up." Several different times he expressed, his complaint was trying, but it must be remedied by patience.

Sixth of the week—Being under great bodily pain, he expressed himself nearly as follows: "It is joyful! it is joyful! it is all right; but it is a loss! it is a loss that will be felt by these children. Lord Jesus, thou art able to support under every trial, and to keep thine. There are many difficulties to encounter with through this inconstant world: all that appertains to it is transitory and fading. The Lord hath begun a good work, and He is able to carry it on; look to him for ability to go forward, but there must be a total surrender and giving up to him. Keep to meetings. Keep us, we pray thee, O

Lord! fit and prepare us for thy glorious kingdom—call in thousands and tens of thousands more, to labor in thy churches the world over; for thy ever blessed cause sake, and for thy Son's sake, cause them to flock to thee, as doves to the windows. Be pleased, O Lord! to enable all thy truly depending children, who have no might of their own, to go forth conquering and to conquer, against all oppositions, for thy sake, the cause sake, and thy blessed Son's sake. Although they are, and may be great, thou alone art able to protect and carry them through, if there is a full dedication of heart to thee; and also to separate the precious from the vile, and give them victory over death, hell, and the grave; so that they will be able to sing triumphantly at the close of time here, which makes up for all our labors: and we pray thee, O Lord! give all these an entrance into thy rest; with the Lamb immaculate, Thou art worthy of all praises, hallelujah for evermore. Thou knowest, O Lord, that I love thee."

Seventh of the week—Being raised up, he said, "Let us take all things patiently." And being asked by a Friend, who had just come to see him, how he was, he said, "I think this has

been the deepest sickness that I ever had, but a favored one."

He continued much the same until about the fourth hour on fourth-day morning, when a shaking fit came on him, accompanied with the pains of death, which were believed to be much alleviated by a sense of the Divine Presence. A few hours before his decease, he appeared to be somewhat relieved from pain, and quietly departed about one o'clock, on the 24th of the Fourth month, 1794, in the sixty-seventh year of his age.

Testimony from the Monthly Meeting of Philadelphia for the Southern District, concerning ELIZABETH DRINKER.

THIS our beloved friend having been a member of our Monthly Meeting a considerable number of years, we are impressed with a solid sense and remembrance of her gospel labors and services, and incited by the united motives of love and duty to give the following testimony concerning her.

She was born in this city in the year 1737, of parents, members of our Society. An inclination to piety and religious circumspection

being apparent in her early youth, as she grew in years, through submission to the refining baptism of the Holy Spirit, she was gradually prepared for usefulness in the church, and about the year 1776, came forth in public ministry among us. Being in a good degree faithful to the gift received, it was evidently enlarged, wherein she was qualified to fill more extensively that dignified station; and was likewise serviceable in the exercise and support of our Christian discipline.

Through the drawings of gospel love, she was frequently engaged in visiting the meetings of Friends in this and several of the adjacent Governments; being peculiarly fitted to speak with precision to the states of individuals, both in families and more public opportunities, and deeply concerned to excite in the minds of those in membership with us, a close adherence to the guidance of the holy Spirit of Light and Grace; that Zion might indeed more conspicuously shine, put on her beautiful garments, and those who were asking the way thither, not be stumbled through the unfaithfulness of such who profess to be inhabitants thereof; but that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

Being for a considerable length of time under

a religious concern to visit the churches in Great Britain, though under much weakness through infirmity of body, she was not easy to omit endeavoring after a full improvement of the talent received. After a season of deep probation, having the unity and sympathy of Friends, and obtaining the requisite certificates, she embarked from hence, in the Sixth month, 1793, and arrived in England the month following.

For an account of her travels and services in that nation, whilst health permitted, and also of her peaceful close, at the city of London, we refer to the following testimony from Grace Church Street Monthly Meeting concerning her.

Testimony from Grace Church Street Monthly Meeting, concerning ELIZABETH DRINKER.

As it has pleased Infinite Wisdom to remove from works to rewards, our dear friend Elizabeth Drinker of Philadelphia, whilst on a religious visit to this nation, we are engaged to give this testimony concerning her.

She arrived here in the Seventh month, 1793, and after visiting the meetings of Friends in and about this city, proceeded into Kent, Sussex,

and the western counties, as far as Falmouth, returning through Bristol to London; and though frequently tried with indisposition of body, she was strengthened in her gospel labors, we believe, to the comfort and edification of many. Being concerned to wait for and move under the fresh arising of Divine life, her ministry was sound and weighty, and her conduct and conversation consistent therewith.

The Fourth month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, &c., but her complaints increasing, she stopped at Staines near six weeks; at which place she expressed to a Friend an apprehension that her time would not be long in mutability; and at the same time mentioned, that as she sat in the meeting on first-day morning, though she had nothing to communicate to others, and part of the time felt low and discouraged; yet towards the close, her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk; "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I

rejoice in the Lord, I will joy in the God of my salvation."

She attended several meetings under great bodily weakness. Her last public testimony was at Westminster, where she stood up with this passage of scripture, "Precious in the sight of the Lord is the death of his saints," on which she enlarged instructively and encouragingly.

She was also led to speak instructively to those about her; at one time nearly in these words: "To look back, the world appears trifling and vanity; and if fresh trials come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who in gloomy seasons is the protector of those that fear him:" and after encouraging those present to greater dedication, said, "The highest anthem that could be sung was, Thy will be done." At another time, she said she believed it was right that she had given up all, and left home, whether for life or death she must leave.

The last few days of her life she was much engaged in supplication, dropping many broken sentences; which, though not fully gathered, were comfortably expressive of the state of her mind, breathing the language of consolation and praise.

When near the close, her spirit seemed mea-

surably [raised] above the last conflict; and with an animated countenance she expressed, "O, the beauty! the excellent beauty! the beautiful prospect in view!" Then lifting up her hands, appeared for some time in sweet, though silent adoration: after which she spoke but little, and with difficulty; yet appeared sensible; and in the evening of the 10th of the Eighth month, 1794, expired so quietly, that it was scarcely known when she breathed her last.

Testimony of the Monthly Meeting of Philadelphia concerning JOHN PEMBERTON.

He was the son of our valuable and much esteemed friends, Israel and Rachel Pemberton. By an early sense of the Divine fear, joined to their parental care and pious example, he was preserved from the delusive vanities and evils into which youth, through the force of temptation, and overlooking the monitions of Divine Grace, are often seduced; so that under the Lord's favor and blessing, the remark of Solomon was verified in him, viz. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6.

He was born in this city, the 27th of the

Eleventh month, 1727. On coming to manhood he proceeded on a voyage to England, in the same vessel with our beloved friends John Churchman and William Brown, who were drawn in gospel love to visit the churches in that country and parts adjacent. His inducements to this voyage appear to have been business, and for the benefit of his health; but soon after his arrival in London, feeling his mind religiously inclined to accompany John Churchman to a few meetings in the country, he was further engaged to continue with our said friend in his travels through most parts of England, Ireland, and Holland.

In the early part of this journey, at a meeting held at Penzance in Cornwall, he said a few words in public testimony; and as John Churchman relates, "Tender and broken, accompanied with a good degree of the savor of Truth." Thus, though he left home on temporal concerns, having received a Divine call, he may be said to have done, in measure, as the disciples of our blessed Lord, who left their nets and followed Him. Having travelled together about three years, they parted in much love and unity.

His ministry was sound, instructive, and edifying; being concerned to inculcate the necessity of great circumspection of life and purity

of conversation, that thereby our religious profession might be adorned through humility and a reverent sense of the Lord's omnipotent care over us. He was very useful in our meetings for discipline, being zealously concerned for the support of our Christian testimonies and the good order of the church; manifesting a tender regard to such as had missed their way and became the objects of care on that account.

He was careful in the remembrance of the apostle's exhortation, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world; so that it may be truly said of him, he was ready to do good and to communicate, and to honor the Lord with his substance and with the fruits of his increase.

Feeling an engagement of gospel love to visit the churches in Europe, and having the concurrence of his brethren, he embarked for London, at New York, in company with our friend William Matthews, in the Twelfth month, 1782. The vessel being taken on her passage, in the English channel near the Isle of Wight, by a privateer from France, they were carried to Dunkirk; though soon after released, and arrived in England in the Second month following.

He continued in England, visiting the meetings of Friends in divers parts, until the ensuing Yearly Meeting held in London, which he attended; from whence he proceeded to the northern counties, and embarked at Liverpool for Dublin, where he arrived in the Seventh month.

In the Fifth month, 1785, he returned to England, and attended the Yearly Meeting held at London in the Sixth month following; from whence he proceeded to the Western parts of that nation, and thence to Scotland, visiting the Orkney Islands, and divers other places. He spent about two years in that country, where his religious labors appear to have been very acceptable, especially to the poor people inhabiting the Orkneys.

After his return from thence, he remained in England, visiting the meetings in London, and divers other places, till the Seventh month, 1789, when he embarked on his return to this city.

After continuing mostly with his family several succeeding years, sometimes visiting meetings in the neighborhood of this city, and those more remote in the adjacent country, a concern under which his mind had been exercised previous to his last return from Europe, from an apprehension of not being fully clear of some

parts thereof, continuing and becoming increasingly weighty, he revived and spread the same before his brethren; and obtaining their concurrence to return thither, embarked in a ship bound for Amsterdam, the 28th of Fifth month 1794, arriving there the 12th of the Seventh month following.

Previous to his embarkation, his mind being deeply impressed with reflections on the uncertainty of life, and affected with a tendering sense of the Divine goodness and mercy extended for his preservation, he left some observations in writing, from which the following is extracted:

"When I view my steps in life, and reflect how greatly deficient I have been, I am humbled, and have great cause to admire the great compassion and long suffering kindness of a gracious God, and with abasement, acknowledge it will be of his mercy, if I am saved. If I have been helped at times to be found faithful, it has been, and is through the efficacy of Grace, and therefore no room to boast. My failure in duty and watchfulness has been great: through the religious care of pious parents when young, and an early sense of the Divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favor. But I have often passed under many hidden

conflicts for disobedience and failure in duty, and at times been ready to despair, and had to acknowledge the Lord is righteous, whatever might be my portion; but after days of sorrow, and nights of deep exercise, He has been pleased to renew light and favor; under a sense of which, I desire to be found more attentive, diligent and faithful, the residue of my days, esteeming the light of the Lord's countenance, and the evidence of his peace, beyond all terrestrial enjoyments."

He remained at Amsterdam a few weeks; in which he appears to have been engaged in religious labor towards the inhabitants of that city, to whom he addressed some "Tender caution and advice," which was printed in Low Dutch, and distributed amongst them.

Finding his mind drawn to visit the few Friends settled at Pyrmont in Germany, he proceeded on the journey, and got to Hertford in Westphalia, the 27th of Eighth month. The next day, walking about five miles to see some religious people, and being caught in the rain, he took a heavy cold, from the effect of which he never fully recovered. After being some time confined there, he was enabled to proceed by Ufelen, Bielefield, Lemgo, Barrenstrop, &c., to Pyrmont, where he arrived the 12th of Ninth

month, having had meetings and acceptable service at all the before-mentioned places, and many others on his way from Amsterdam; particularly at Bielefield, where he had a large public meeting, and many select opportunities, and also visited numbers of the principal inhabitants; being generally well received, and his religious labors appearing to be acceptable. A memorandum made 6th of the Ninth month, when at Bielefield, says, "The chill and fever renewed; I was very unwell all the afternoon, and it continued till midnight with a great thirst: yet, through the adorable mercy of a gracious God, I felt more of the incomes of his love and life-giving presence, than I have experienced a long time; so that I was enabled to make melody in my heart, and recount his fatherly care and tender dealings with me, from the days of my infancy; and I had to bless his holy name. And this comfortable visitation of his love and mercy continued for some hours, so that I was ready to conclude I might soon be released from the trials and afflictions of this life."

Between this time and the latter end of the Tenth month, he had several public meetings at Pyrmont, Barrenstrop and Lemgo, though not without some opposition at the last two places; and notwithstanding his weak state of

health, he regularly attended the meetings of those professing the truth at Pyrmont, having also many private opportunities with them in their families; faithfully laboring for their settlement on the true foundation. His bodily weakness increasing, he was unable to travel, and was much confined to his bed; but about the middle of the First month, 1795, he was so much better as to be able to walk about his chamber, and his physician thought him almost out of danger. A few days after, he was suddenly seized with a chill and fever, which again confined him to his bed; and his illness so increased the succeeding night, that his surviving until the morning appeared doubtful. He continued very ill for several days, yet was favored with much calmness and resignation of mind. On the 27th he was easier, but said, "If I get through this time it will be a hard struggle." On the 28th, being by his desire raised up, he expressed himself to this import—"Friends who live in the truth, and are concerned to fulfil their religious duty, have often deep proving seasons to pass through, before they come to a clear discerning of the Divine will with respect to leaving their own habitations; and when they come at that, and travel abroad in the service of the gospel, they have also many and deep

baptisms to pass through." The 29th, his natural strength being much exhausted, he said, "It seems to draw nearer the solemn close." On the 30th, the disorder much increased. In the afternoon he said, "I have not been so tried in any sickness in all my life; although I never experienced so much of the love of God in any of my journeys heretofore, as I have in this."

On the 31st, about three o'clock in the morning, being a little relieved from the oppression and difficulty of breathing which he had labored under, he said, "It is a great favor to know that my Redeemer lives, and because He lives, I live also." Between nine and ten o'clock the physician intimated his opinion, that he would not continue much longer: asking what the doctor said, and being informed, he replied calmly, "We must be resigned—we must be resigned." This answer, and the composed manner in which it was delivered, affected the physician so much, that he expressed his surprise to see him, in such circumstances, so resigned: on which he said, "This is all we are taught to labor for—we should perfect holiness in the fear of God." About noon he said, triumphantly, "I am departing for heaven, from you all, to the kingdom of God and of Christ."

His mind now seemed to be wrapped up in

Divine love, he continuing to speak of God, of Christ, and of his kingdom; and the last words which could be distinctly understood, uttered (about two o'clock) in a melodious voice, were, "I can sing the songs of Zion and of Israel." Near seven in the evening he departed, being in the sixty-eighth year of his age—a minister about forty-three years.

On the 3rd of the Second month, his body was solemnly interred in the burying ground of the Society professing with Friends, in Pyrmont, in a plain manner, which he had directed; the spectators of this, to them new scene, appearing to be much affected on the solemn occasion.

Testimony of the Monthly Meeting of Friends at Pyrmont, in Westphalia, Germany, concerning JOHN PEMBERTON *of Philadelphia, North America.*

SEEING it is recorded in Holy Writ, and confirmed by experience, that "The memory of the just is blessed;" and our beloved friend John Pemberton having, on a religious visit to Friends and friendly people in this nation, finished his course, and laid down his head in peace amongst us—the consideration of his religious service,

and the lively sense thereof remaining fresh and as a good savor on our minds, has engaged us to transmit a testimony concerning this our beloved friend, to posterity.

He was often led, in a manner unusual in these parts, to go into unknown houses, gather the family about him, and after an awful pause, to distribute wholesome doctrine, counsel and advice among them. This manner, as it were, like in the apostles' days, to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible Power which accompanied his words, and the witness of Truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affecting manner.

His arrival at Pyrmont was on the 12th of the Ninth month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and Monthly Meetings, and visited Friends in their families, but had also many private opportunities, and seve-

ral public meetings with the towns-people, which were very numerous, and wherein he was enabled to preach the free gospel of Christ with Divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness of God in them reached, by his living testimony. At such opportunities he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavoring to show that God has given a measure of his Spirit, and light or grace to all men, as a talent which He has placed in their hearts.

His ministry was in plainness of speech, and attended with Divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom it concerned; and he has often spoken, both in our meetings and at other opportunities, so exactly to the states of individuals, that there was no doubt left, but he was led by the unerring Spirit of Truth; and more especially in his

particular service among us, as fellow professors of the same principles of that unchangeable Truth, for the promotion of which he spent his life.

The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness; and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of Grace in themselves; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptising power of the Spirit; which must needs enliven them if they shall be truly profitable.

After his return to Pyrmont he had repeatedly attacks of an inflammatory fever; and on the 23rd of the Eleventh month, in the evening, it seized him so suddenly with a violent chill, that he was obliged to leave the company of some Friends who were come to see him, and go to bed. Next morning the physician came to see him, and at parting, wishing him that he might get better—he replied, "My hope is in the Lord;" and he continued in a patient, resigned state of mind; although to appearance in great pain of body. His mind seemed to be totally free from

temporal concerns, and only occupied with objects relating to the everlasting Truth; and particularly, he seemed much concerned for the welfare of the little Society of Friends in this place, even to his very last moments.

A few days before his decease, his companion mentioned to him a strait and difficulty that Friends of Pyrmont were brought under, by reason of several hundreds of French emigrants who were come to take up their winter quarters at, and to be billeted on the inhabitants of Pyrmont. After a little pause, he said in substance as follows: "Friends are often brought to the strait and narrow gate: and therefore it is necessary and incumbent for them to act in the counsel of Best Wisdom; and if any thing is imposed on them by the laws of the country, and the authority of the magistrate, to suffer it in the meek and patient spirit of Jesus."

His disorder having much increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had labored under, he said—"It is a great favor to know that my Redeemer lives, and because He lives, I live also." This he expressed about three o'clock in the morning of the 31st, being the day of his decease; and a

little after, he said to his companion and the Friend that assisted him, "You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is good, and become a spiritual and holy house unto God." A while after, a Friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows: "Ah! we may see, miracles have not ceased; great and marvellous are his works; He is mighty to save and able to deliver to the very uttermost, all those that trust in him; his ways are ways of wonder and past finding out." And about nine o'clock he said, "The Spirit searcheth all things; yea, the deep things of God." Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, "Some are now very full of themselves, and are persecuting the Lord's church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. They run from one evil spirit to another; and it is a deceiving spirit. My heart is heavy on account of these things." A while after this, he said again, "The Spirit searcheth all things, yea, the deep things of God." And then a little after,

he expressed himself nearly as follows:—"The fear of the Lord is a fountain of life, which opens the mysteries of God's kingdom; but the wisdom of this world is foolishness with God;" —adding, "but I do not want to launch into many words, but to bring into a sameness of soul." About twelve o'clock he said, in a triumphant manner, "I am departing for heaven, and from you all, to the kingdom of God and of Christ." After this he said, "You can prove these things, whether they are agreeable to the scriptures of God and of Christ, yea or nay." And then he expressed in a weighty manner nearly as follows:—"It is not circumcision, nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the word of God, which lives and abides forever." And a little after, "They who are justified, are justified by the faith of Jesus Christ." And afterwards he earnestly said, "Woe unto the world because of offences."

His mind seemed to be overcome with Divine love, and his words were of God, and of Christ and his kingdom: and the last that could be distinctly understood, which he uttered with a melodious voice, were these: "I can sing the songs of Zion and of Israel:" which is a demonstrative proof that he had not followed

cunningly devised fables; but the living substance of Truth and true religion.

Testimony of the Monthly Meeting of Horsham, concerning PETER YARNALL, *who departed this life at his house in Byberry, the 20th day of the Second month, 1798, in the forty-fifth year of his age, after a short illness.*

THIS our worthy friend was born in the city of Philadelphia, and was the son of our esteemed friend Mordecai Yarnall; from whose precepts and example, in the time of his youth, he widely departed, which was cause of much grief to his pious father; so that he might justly be compared to the prodigal son, who wandered into a far country and spent his portion in riotous living. In the time of the late Revolution he entered into the army, where he continued a considerable time, but being followed by the tender reproofs of the Shepherd of Israel, he was at length made willing to deny himself, take up his cross, and to become a fool in the eyes of his former associates; and after enduring a season of conflict and deep baptism, he was qualified for, and called to the work of the ministry, in which he became zealously engaged to

promote the cause of truth and righteousness. He removed with his family within the compass of our Monthly Meeting, a few years since, where he faithfully labored in the work of the ministry. And of him we think it may be said, that he was "fervent in spirit, serving the Lord," and edifying his church; willing to spend and to be spent in his cause: to whom he often acknowledged his great obligations, in plucking him as a brand out of the burning; having frequently in his testimony to declare of the Lord's long-suffering, tender, and gracious dealings with him; and to invite the prodigal sons to return to the Father's house, where there is bread enough and to spare, which he had abundantly experienced, and to rest no longer satisfied with feeding upon husks. Much of his time was given up in travelling abroad to promote truth and righteousness amongst mankind. He frequently had religious meetings appointed amongst those not of our Society, and was often favored to lift up his voice, in the power and authority of Truth, to publish the gospel of salvation—to the awakening of the careless, and to the encouragement of the weary traveller Zion-ward. He several times visited most of the Eastern and Southern States. In his last visit to the former, in a letter to a Friend, he

thus wrote: "I have been under a close apprehension since I first came to New England, that if spared to get home, which perhaps may be granted, I should never have it in my power to be here more."

Some of his last expressions being retained, are nearly as follow:

In the afternoon of the 14th of the Second month being taken very ill, he thus expressed himself to his wife: "My dear, I do not know that I ever felt myself more poorly than at this time. I feel no anxiety on my own account, but thine and the children's, and the precious cause of Truth. If my gracious Master has any thing more for me to do, I should be willing to be raised again; but have seen that I shall be a man of affliction as long as I am continued—the Lord's will be done." Some time after, desiring his wife to sit by him, he said, "Heaven is a glorious place; into which I have no doubt of an entrance, if I should be removed at this time. I acknowledge it is awful to think of appearing before the bar of the just Judge; but on looking at it, I feel my mind centred in uninterrupted quiet." Towards evening, he mentioned he thought of trying to sit up, and have the family to sit down together with him, which was his frequent practice.

15th—Being queried with respecting sending for a physician, he said, his dependence never had been upon outward physicians, but believed they might sometimes be a means of giving some temporary relief to the poor body.

16th—The physician being come to see him, he imparted to him that his dependence was on the Lord Jesus alone, not on medicine; but submitted to those about him in taking it. On perceiving his wife to be affected, he said, "My dear, thou must give me up to the Lord, who certainly will do right. May our dwellings be beside the still waters. Mayest thou be enabled to keep there in the deepest proving seasons." Some time after, he said, "O the preciousness of the unity of the Spirit! I never felt my dear friends nearer to me, I think, at any time; and I thought I never felt a greater flow of love towards them universally, than when in our meeting last, although I was silent."

17th—A Friend coming to see him, he said, "I have been sensible of many infirmities; but I believe I have an evidence that my gracious Master has blotted out my transgressions." Some hours after, addressing his daughter, he said: "If I should be taken away now, I am apprehensive I shall go to rest, though I am a poor weak creature, and have nothing to boast

of. I have been concerned for thee and the rest of my children, and prayed for you since I have been on this sick bed." After recommending obedience and gratitude to her observance, he added, "I desire thou mayest so live, that the Lord may bless thee: and to walk in his fear is the only way to obtain it." After speaking of the weight of his disorder, he said, "The Lord Jesus, my Saviour, is near, whatever becomes of this poor body. I hope my gracious Master will give me patience to wait his time." Speaking to the children, he said, "O, my dear children! love, fear, and serve God." He divers times addressed them nearly after this sort, when coming to speak to him—"Now, dear children, you see the need of preparing for such a time as this: it would be miserable, indeed, if I did not feel an easy mind." "O, the goodness of the blessed Jesus!" was frequently his language. He often appeared to be in fervent supplication, when very little could be understood, but "Lord, thy will, not mine, be done."

A little before his departure, being asked how he was, he said, "In the Lord's keeping: I have that evidence." He then took an affectionate farewell of his wife, and quietly expired.

Testimony of Motherkill Monthly Meeting, concerning PHILENA LAY.

THIS, our valued friend, being early deprived of her parents, was brought up by an endeared relative, in Accomack county, Virginia, and educated in the principles of Friends, which became the religion of her judgment. She was preserved in great circumspection of conduct when young in years, although at the distance of sixty miles from any meeting or Friends, except the family she resided with; who were concerned to support meetings in their house twice a week. When arrived to mature age, she became a member of our religious Society, and the wife of Baptist Lay, of Sussex county, a member of Cold Spring Meeting; which station she occupied with discretion and tenderness, as also in her maternal care towards her offspring. She was a valuable neighbor, being particularly attentive to the sick, and remarkably exemplary in a persevering attendance of meetings, and solid deportment therein; a great part of her time having to attend Monthly Meetings at forty or fifty miles distance, and the Quarterly Meeting near one hundred; yet she generally attended, except some material prevention occurred, and oft times under bodily

infirmity; that simplicity and purity which is characteristic of the Lamb's followers, being much the clothing of her spirit. And we believe she has now exchanged a state of sorrow and mourning for one of joy unspeakable.

She appeared, in a few words, at times, in public testimony, and her offerings being owned as arising from the Spring of life, she was recommended as a minister; which proving an encouragement to her diffident mind, she experienced a considerable enlargement; her ministry being sound and edifying. She was several times acceptably engaged in the weighty service of visiting families.

She was taken ill on her way to the Spring Meeting; and after some amendment, proceeded, and reached to the latter part thereof. On her return, she was again attacked with the former complaint, wherein she appeared resigned; observing, she had never seen, since her leaving home, that she should return thither.

For some time before her close, her mind seemed turned, in sweet ejaculations, to the Highest; at times breaking out more intelligibly, "O dear Father! my precious and only One." She dropped many expressions edifying to those who attended her; and when nearly losing the powers of speech, the language of

Holy, Holy, Holy Father, was, in a voice scarcely intelligible, frequently uttered; gradually resigning her breath and spirit to Him who gave them, in the fiftieth year of her age, the 15th of the Fourth month, 1797, being a minister about eight years.

Testimony from New Garden Monthly Meeting, in Chester County, concerning HANNAH LINDLEY.

THIS our beloved friend was born in New Garden, in the Fifth month 1755. Her parents, James and Rebecca Miller, were Friends in good esteem. As she grew up to the state of a young woman, she met with various trials; and has often been heard, with thankfulness, to acknowledge the loving kindness of her heavenly Father, in preserving her. About the nineteenth year of her age she was married to William Miller, of New Garden aforesaid, entered into the cares of a large family, and approved herself well qualified for such a charge: her deportment and conversation being grave and solid, yet affable and instructive. Carefully improving the talents she was favored with, she became qualified for service in the church; and

after many baptising seasons, in much diffidence, she had to declare unto others what the Lord had done for her soul.

During her widowhood she experienced various trials and exercises, particularly on account of her bearing a faithful testimony against war, for which she suffered much in property, being stripped in so extraordinary a manner, that she has been heard to express, her faith was closely tried; but was mercifully sustained—relying on that Arm that is invisible.

She was afterwards married to our friend Jacob Lindley; was a diligent attender of our religious meetings, and careful in making way for her family to attend them also: and frequently on the afternoon of first-day, would collect her children and others under her direction, and promote the reading of the holy scriptures. As she sat in meeting, the gravity and composure of her countenance and becoming manner of sitting, bespoke deep inward recollection and Divine engagement: her public testimony was acceptable, being seasoned with a lively savor; in supplication she was deep and fervent She sympathized with her fellow creatures under affliction, having at times remarked, "When I have gone only to pay formal visits, I have returned empty and barren; but when I have given attention

to the small intimations presented to my view, to visit the afflicted, or to administer some relief to the necessitous, I have been favored to return with a calm and peaceful mind."

In the Ninth month last, after a time of close exercise, she apprehended it would conduce most to her peace to attend the Yearly Meeting in Philadelphia, there being at that time [1798] an awful dispensation of sickness and mortality in the city; and in the opening of the Meeting of Ministers and Elders on seventh-day, she was favored in solemn supplication, to the comfort of Friends present.

During her stay in the city, she more than once observed, that she had the reward of sweet peace in performing what she believed was required of her; having said to her husband, before they left home, "If thou and I, and many more should fall in the attempt, the sacrifice is small compared with the testimony." Shortly after she returned home, being seized with the fever then so mortal in the city, she evinced much Christian fortitude; and being queried with how she felt as to the event, replied, "As to life or death, I have not seen; with respect to outward things, it might appear desirable to stay some time longer, but the Lord can make it easy, and enable me to resign." At another

time, being asked how she felt, she answered, "My mind is preserved perfectly quiet and calm, which I esteem an unspeakable favor." Some time after, mention being made of a person who had lately passed through some afflictive seasons; she said, "Poor mortals are dull scholars, not willing to learn; though the Almighty administers dispensations like judgments, yet it may be in great mercy, as He leaves nothing undone, in order to save the soul of his creature man."

Continuing in a sweet composure of mind, after about five days illness, she finished her course on the 3rd day of the Tenth month, 1798, in the forty-fourth year of her age. The remembrance of her innocent life and meek spirit lives with us, and her memorial remains to be sweet and precious to many minds.

Testimony of Chester Monthly Meeting, concerning JAMES EMLEN, *who was born and educated in the city of Philadelphia.*

IT having pleased the Lord, in unsearchable wisdom, to remove from works to rewards this our beloved friend, who lived a number of years in near union and religious fellowship with us;

and through the sweet and powerful influence of the Spirit of Truth,—the extendings whereof he hath been heard to say, he felt at divers times, when very young, in an extraordinary manner,—he was favored to decline the gayeties and vain amusements of the world.

About the twenty-second year of his age, he married and settled at Middletown; and being adorned in an eminent degree, with humility, meekness, gravity, and true self-denial, he became gradually qualified for extensive usefulness in the church, filling with great propriety the important station of an elder; his passions being so restrained, that we believe few have exceeded him in an evenness of temper through the vicissitudes of life. In the year 1793, his virtuous and truly religious helpmate was removed by death, whereby the care of their young children devolved upon him; to whom he was a very affectionate and tender parent, though firm in restraining them from undue liberties in dress, company, &c., it being almost his invariable practice, when at home, on the afternoon of First-days, to have them collected about him, reading the scriptures of Truth and other religious books, or exercising and improving their mental faculties; feeling for and embracing proper seasons of silent retirement with

his family, and for the expression of such counsel as impressed his mind under the power of Divine Love. He devoted much of his time to the service of religion.

He attended the opening of our Yearly Meeting at Philadelphia, in the Ninth month, 1798, and on the Fourth-day of the same week, felt symptoms of the awful contagion, then spreading in the city. During his illness he expressed, in substance, that it was the Lord's will, and that he was perfectly resigned thereto, and felt in such a calm, quiet frame of mind, that he did not stand in need of any human consolation. So ended his pious and exemplary life, on the 3rd of the Tenth month, 1798, aged about thirty-eight years.

Testimony of the Monthly Meeting of Haddonfield, concerning JOSHUA EVENS, *a minister.*

HE was born in the year 1731, and descended from religious parents, from whom he received a pious education whilst young; notwithstanding which, and the many favors of our gracious and merciful Father, he gave way to a libertine spirit, which, united with an inclination for unprofitable company, and practices consequent

thereon, he became captivated by vanity and folly, and widely strayed from the path of rectitude, to the wounding of his own peace. Nevertheless, being visited with sickness, and not expecting to recover, he says, "My prayers were for mercy; which was so far granted, that I felt willing to die, and made many covenants to amend my ways; but as health increased, I went into my old liberties, straying hither and thither, full and empty, joyful and sorrowful, having forsaken the living waters."

But after his marriage, in the year 1753, he was again favored with a renewed visitation of heavenly regard, joining in with which, he became weaned from his old associates, and with renewed dedication of heart, resigned himself to the guidance of his great and good Master; under whose influence, he was led to say, "My love to God so overbalanced lower enjoyments, I seemed as a pilgrim who had none inheritance here, and had a foresight of an untrodden path, or a lonely way to walk in." Being led, more particularly in his latter days, to circumscribe his temporal views, and to confine them within the narrow limits of a truly self-denying life, he was engaged, both by precept and example, to enforce the duty of the Christian, in an humble walking before men.

His ministry was sound; and being accompanied with gospel authority, had a tendency to reach the witness in many minds, which opened his way for plain dealing with the rebellious and gainsayers.

He was many years deeply exercised on account of the enslaved Africans; and being engaged to plead their cause, as opportunity offered, he was led to say, that he never received a greater reward than for his faithfulness therein.

During several years of the latter part of his life, he was assiduously engaged in visiting the churches on this continent; and upon his return from his last journey, he said to his wife, that it seemed as though his labors in America were closed, and in a few days after, viz., on the morning of the 7th day of the Seventh month, 1798, he arose early, and went into the field to labor, but feeling himself unwell, speedily returned into the house and retired to bed, where he expired in a few minutes, without any apparent conflict of nature, in the sixty-eighth year of his age.

Testimony from Third Haven Monthly Meeting, in Maryland, concerning JAMES HARRIS.

As this our beloved friend, was, for his piety and humble walking, uprightness and regularity

of conduct and conversation, worthy to be remembered amongst the faithful in his day, we think it right to give forth the following testimony concerning him.

He had his education in the way of that called the Church of England, and was in the early part of his life convinced, by the operation of Truth in his own mind, of the necessity of living a godly, righteous and sober life; but did not make much progress in the path of true religion until near the thirtieth year of his age; about which time, attending more closely to the witness in himself, he joined a pious people, distinguished by the name of Nicholites. As he was favored with a spiritual discerning and stability in the Truth beyond many, he at length became secretly exercised in spirit respecting their situation, from an apprehension that a junction with the Society of Friends would tend to mutual advantage in the way of Truth; and under the weight and exercise thereof, he was sometimes led to mention it to his fellow professors. But the opposition which appeared in some, together with his own fears and discouragements prevailing at times, we believe caused him deep wading for some years; but through the continued favors of Divine regard, from time to time manifested in his own mind, and the help of the

spirits of brethren and sisters under a similar exercise, he became more and more confirmed that it was the Lord's work: until at length way opening, he, with a majority of that Society in these parts, requested to be received into membership with Friends; most of whom sometime after, were accordingly united to us; and continuing to exercise his gift to satisfaction, he became an approved minister amongst us, being accompanied with convincing energy and power.

Having, we believe, passed through many proving seasons in the course of his pilgrimage, and we think it may be truly said, come to a firm establishment on the foundation which standeth sure, it pleased Divine Goodness to remove him from His church militant, after an illness of about three weeks, which he bore with remarkable patience and resignation to the Divine will—expressing, that if the Lord had any further service for him to do, he desired to be raised to do it; and if not, he was resigned either in life or death—that his outward affairs were settled nearly to his mind.

One night being in great pain, a Friend said, he hoped he had comfort in his affliction:—Ah, said he, if it was not for that, what a poor creature should I be; for that is worthy to be

sought after above all other considerations. A young man standing by his bed-side, he said to him, "My great desire for thee is, that thou mayest prepare for such a time as this." At another time he said, "I have been greatly favored, that I have nothing to fear beyond the grave; for I have felt a great change wrought by the power of Divine Love." At another time, being under great pain of body, he said, "Lord grant me patience to endure thy dispensation. O welcome death! Lord, thy kingdom come! thy kingdom come!" At another time he called his only son to him, and desired him and all his children, to remember the poor, and be kind to them for his sake; in particular the poor tenants, not to deal hardly with them; for they come hard by what they get, and the year had been difficult; nor distress the poor for money due to him; and desired that all his children might remember the example he had set before them, that it might be a blessing to them. And seeing them round him, he expressed a great desire that they might seek the Lord for their portion, above all other enjoyments; for, said he, "If I had these rooms full of gold, and the work of reformation not experienced, what could it do for me? it would help to make me the more miserable; for I have thought sometimes,

that I was as rich as heart could wish, and I feel nothing but love, and the smiles of the heavenly Father's countenance upon me; and what more can I desire?" further observing, that as there was one of them who was likely to have a numerous offspring, he much desired she might seek Divine strength, whereby to be made able to raise up a family of godly children, and prove a blessing to them, both in time and in eternity. Seeing his wife sorrowing, he desired her not to grieve after him, but to continue faithful; that when her time here should be no longer, she might be happy in the end: and said, that if he thought he should live but one hour, his soul would rejoice; but added, "Not my will, but thine be done;" abundantly manifesting through the course of his affliction, a becoming resignation either in life or death.

At another time, being asked if he would take a little wine and water, he replied no, he was waiting for that which was without mixture. His weakness so increasing, that he could hardly speak to be understood, he said, he hoped the Lord would take the will for the deed, for he had not strength to express what was upon his mind—and quietly resigned his breath to Him who gave it, on the 5th of the Tenth month, 1799, aged about sixty-six years; and

we doubt not but he rests from his labors, and his works they follow him.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning SAMUEL EMLEN.

HE was born in Philadelphia on the 15th of the First month, called March, in the year 1729-30, O. S., of religious parents. From his own account, he had in his youthful days frequent temptations to wander from the path of virtue, but through the pious care of his friends, and more especially by a secret restraining power, he was happily preserved from gross evils. As he advanced to manhood, his love for the Truth, and those who were living examples of its efficacy, increasing, he accompanied our friend Michael Lightfoot in a religious visit to Virginia and part of North Carolina. About the twenty-sixth year of his age, he embarked for Europe, and accompanying our friend A. Farrington in his religious services in Ireland, he first appeared in the ministry at Carlow, and several times afterward in that nation and in England, in a few words, with much acceptance.

He visited in Truth's service, many parts of this continent; once the Island of Barbadoes, and seven times crossed the ocean to Europe. Besides England, he twice visited Holland, and was several times in Ireland; endearing himself in all places, and leaving many seals of his ministry where he labored; being a lively instance of the efficacy of that Grace which he preached to others; not using the word of God deceitfully, but manifesting its power by meekness, humility, and love unfeigned. His knowledge of several languages, his peculiar gift in applying portions of the sacred writings, with an unaffected, engaging deportment and affability of manners, frequently made way for him among the great of this world, and with foreigners: when in company with such, his greatest concern was to impress upon their minds the superior benefits to be derived from a life of holiness, and the comparative emptiness and vanity of this world's fading honors and enjoyments; often declaring, that he was neither bigot nor sectarian, but a lover of all who loved the Lord Jesus in sincerity: to these, of whatever class or rank, he was a nursing father, speaking a word in season, to their comfort. Being himself a great lover of the plain way of Truth, he was often led, in a close and searching manner,

to reprove the libertine professors who had departed, or such as were in danger of departing, from under its safe and simple guidance, into the vain fashions, customs, or opinions of the world, or into an unbounded pursuit of its fading riches; yet an encourager of honest industry, pursued within the sacred limits which Truth prescribes.

He was peculiarly gifted for consolatory visits to the afflicted in body or in mind, which he often manifested in the families of Friends, wherever he was, without distinction; and frequently amongst those not of our religious Society; and this employment filled up a great part of his time.

In meetings, his deportment was solid and instructive, his delivery clear and comprehensive, an holy unction attending his gospel labors.

In Friends' families he often appeared to take but little interest in the conversation, except when it turned on religious subjects; he then became animated, manifesting by godly converse, and pious devotion to his Master's cause, to the edification and instruction of those who were with him, that his chief delight was in the law of the Lord, and his meditations therein both frequent and fervent.

He was naturally of a tender and delicate

habit from his youth, which gradually increased upon him, so that in his declining years he suffered much bodily pain; yet in the intervals, he was as lively in spirit and industrious in the cause of righteousness as ever; knowing, as he expressed, that he must shortly put off this earthly tabernacle.

In his last visit to Europe, he was incapable of travelling much, yet his services in families and in the church, in Lancashire and Dublin, to which he was principally confined, were very comfortable and edifying to Friends, and appeared to set the last seal to his abundant labors in England and Ireland.

Sometime after his return home in 1797, he gradually declined in his health, yet, as usual, attended most of the meetings in this city, filling up the intermediate time, principally in religious and brotherly visits to the families of Friends. In the last meeting which he attended at the North meeting house, he enlarged in much gospel authority, to the edification and comfort of the audience, on the efficacy of that faith which overcometh the world, and is the saints' victory.

About the middle of the Twelfth month 1799, his complaint returning with increasing frequency, he continued very tender to his children, and others about him, saying, "I deem their

sympathy and affectionate attendance upon me, a blessing from heaven." During his waking hours, the attributes of God, whom he had long served, were almost his perpetual theme: he was frequent in declaration of his power, of his mercy and goodness to his soul, and in acknowledgments of the rich consolations with which his mind was supported, repeating, "Their sins and their iniquities will I remember no more;" and, in much brokenness of spirit, "Ye shall have a song as in the night when an holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel. O, the tears of holy joy which flow down my cheeks; sing praises, high praises, unto my God—I feel nothing in my way; although my conduct through life has not been, in every respect, so guarded as it might have been, yet the main bent of my mind has been to serve thee, O God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity; that my petitions to the throne of grace have been accompanied with faith."

The daily calls and sympathy of his friends, during his short confinement to his house, were very comfortable to him.

On first-day, the 29th of the Twelfth month,

he was cheerful and pleasant in conversation, and dropped many affectionate expressions respecting his dear friends in England and Ireland, naming a number of them, with fervent breathings to the God of all grace for their preservation and increase in the Truth; desiring a Friend sitting by, to mention in his letters to some, that he felt a portion of that love for them which was stronger than death. He went to bed about ten o'clock in the evening, lay awhile without pain, fell comfortably to sleep for about an hour, when he awoke; and being seized very violently, and in a manner more alarming to his family than at any time before, two of his near connections were called in, as also a physician, when he took an affectionate leave of his family. As there was no prospect of benefit from further medical aid, he wished that nothing more might be attempted, but inclined to lay as quiet as possible, saying, "All I want is heaven; Lord, receive my spirit;" and desired those about him should unite in prayer that he might be preserved in patience to the end. "My pain is great; my God, grant me patience, humble depending patience. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me;" and repeated with great fervency a considerable part of the Lord's prayer, and

Oh, how precious a thing it is to feel the Spirit ..self bearing witness with our spirits, that we are his." After which, "Oh! this soul is an awful thing: I feel it so; you that hear me mind it is an awful thing to die: the invisible world, how awful!" His end now fast approaching, he said, "I entreat that nothing be done to me, except what I may request; that my mind may not be diverted; that my whole mind may be centred in aspiration to the throne of Grace."—Shortly after, "Almighty Father, come quickly, if it be thy holy will, and receive my spirit." He lay awhile, the conflict being apparently over, but feeling again the clogs of mortality, he said in a low voice, "I thought I was gone," and added, "Christ Jesus receive my spirit," which were nearly his last words; soon after which he quietly departed, we humbly trust in peace with God and all men, about half past four o'clock in the morning of the 30th of Twelfth month, 1799.

Testimony of Motherkill Monthly Meeting concerning WARNER MIFFLIN.

THIS our beloved friend was born in the county of Accomack, on the eastern shore of Vir-

ginia: being in his early years much separated from the Society of Friends, except his father's family, through great exposure he partook of some of the levities incident to youthful life, yet was in good measure preserved from gross immorality.

When arrived to man's estate, he married and settled within the limits of this meeting. Through humble submission to the operation of the Spirit of Life in Christ Jesus, he was made instrumental in advancing the testimony of Truth in divers respects; and being exemplary in simplicity and moderation, was careful to bring up his children agreeably thereto. As he earnestly endeavored to promote the cause of Truth and righteousness in his day, he grew in solid experience, and was enabled to fill up his portion of duty in the church as an elder, seeking with a tender watchful care, the welfare of all; being a valuable standard-bearer in the maintenance of our Christian discipline, in its various branches. He was careful in maintaining, with becoming meekness, a testimony against war, and the spirit of it; and united with his brethren in faithful labor for the support of our testimony against the common use of spirituous liquors; his exemplary conduct wherein, had a reaching effect, tending to pro-

mote moderation among his fellow members and others. Being eminently qualified as a peace-maker, he was frequently made use of in settling differences: but that which conspicuously marked his character, was his disinterested labors and dedication of his time and talents in advocating the cause, and promoting the liberation of the oppressed Black people. After releasing a considerable number who were in his own possession, and being successfully engaged in reclaiming many of his fellow members from the iniquitous practice of slave-holding, he frequently expostulated on that subject with rulers and men in power, in Christian boldness, influenced, as we believe, with wisdom from above; endeavoring to dissuade them from encouraging the unrighteous traffic, pointing out its cruelly oppressive effects upon the lives and liberties of our fellow men.

He was diligent and exemplary in the attendance of our religious meetings, wherein he manifested a lively faith, encouraging to others.

His last journey was from an apprehension of duty to attend the Yearly Meeting of Philadelphia, it being an awful season, through the prevalence of an infectious and mortal fever there. It was thought he took the disease, as he became ill not long after his return, and re-

mained about six days under great bodily sickness, much preserved in calmness and quietude, and departed this life on the 16th day of the Tenth month, 1798, aged about fifty-three years.

Testimony of Salem Monthly Meeting, concerning EBENEZER MILLER.

THIS, our beloved friend, was born of religiously inclined parents, of the Independent profession. He was, in his minority, with his father, received into membership with Friends; and by submitting to the cross of Christ, and continuing faithful to what he believed to be his duty, a dispensation of the gospel ministry was committed to him, and being faithful thereto, he witnessed a growth therein.

About the year 1770, he removed from Greenwich, and settled within the limits of Salem Particular Meeting: his diligent attendance of religious meetings, humble waiting therein, together with his gospel labors, were truly exemplary and profitable. He was a diffident man, remarkably favored with the clothing of a meek and quiet spirit; a nursing father to the religiously exercised travailer; an affection-

ate husband and parent; a kind friend and neighbor.

In the latter part of his life he suffered much bodily infirmity, and was for several months generally confined to his room: during which time he manifested much quietness of mind, and submission to the Divine will; expressing to some who visited him, that his love for Friends, and desire for their prosperity, were as great during his bodily weakness as at any period of his life. In his retired hours, he was frequently in a state of mourning, expressing that the low and declining state of many Friends from that lively exercise of mind arising from sincere devotion to serve the Lord, was cause of deep sorrow to him; and that it was sealed to his understanding, that truth and righteousness would have shined with much greater brightness, had it not been for the captivating influence of the love of this world, and the alluring prospects thereof; from a sense of which, he was frequently observed fervently engaged in supplication to the Lord, that He would be pleased more and more to wean the minds of Friends from the things of this world, and gather them to the true fold of rest.

A few days before his decease, he said, for some time past he had felt an earnest desire

that Friends of the neighborhood should sit with him, at his house, on the afternoon of First-day; in which meeting he was enabled, in a tender affectionate manner, to bear a lively testimony; encouraging Friends to faithfulness in their several stations, expressing his unshaken belief in the all-sufficiency of that power which had hitherto sustained him, and that he "Had not followed cunningly devised fables, but had the evidence of a well-grounded hope of an admission "into the joy of his Lord."

On being helped to bed, he expressed his sense that his time would be short, and that he had great satisfaction in the present opportunity. A day or two after, he said he felt quite easy, and believed he was excused from further labor; adding, that his mind was much centred in a desire for an easy and quiet release from the body; which was mercifully granted to him on the 11th day of the Seventh month, 1800, aged about seventy-five years—a minister about thirty-five.

Testimony of the Western Quarterly Meeting, concerning ABRAHAM GIBBONS.

IT remains with us as an incumbent duty to give some memorial concerning this our belov-

ed friend, late a member of Sadsbury Monthly Meeting in Lancaster county, and of this Quarterly Meeting, who, though dead, by his pious example and faithful labors yet speaks.

He was a man endowed with a good natural understanding, which, by humble submission to the sanctifying power of Truth, qualified him to become a useful elder in the church; which station he filled several years, until a dispensation of gospel ministry was committed to him; in the exercise whereof, he approved himself a faithful testimony-bearer for the Prince of Peace. His ministry was sound and convincing, and often did distil as the dew upon the mourners and tender plants in the heritage of God, being much devoted to the work whereunto he was called.

In the time of the late commotion in this land, he evinced the soundness of his faith, by patiently enduring, divers times, the spoiling of his goods, on account of his testimony against war and bloodshed. He was also much engaged to strengthen the hands, and confirm the faith of those who were ready to faint in their minds, and was often led to expostulate with the rulers and men in power, in that day of close trial, so as mostly to gain their assent to the truth of his testimony.

With such as were under suffering for the testimony of a good conscience, he was a tender and sympathizing friend; and often visited them in prison, to their comfort and refreshment. Thus he labored and endured hardness, as a good soldier of Jesus Christ, and approved himself a pillar in the Lord's house—an elder worthy of double honor. In the discipline of the church he was extensively useful. The closing part of his pilgrimage here on earth was conformable to his many acts of dedication, clearly evincing that he held not his life in competition with his duty to his great Lord and Master.

In the Ninth month, in the year 1798, an awful mortality prevailed in the city of Philadelphia, at the season of holding our Annual Meeting. He weightily pondered the subject; and as he expressed, the result was, it was better to go, and retain his peace, if he should die, than stay at home and lose it, if he should live some time longer; for if he lost his peace, he saw nothing in this world worth living for. He attended the meeting; and shortly after his return home, the symptoms of the disorder appeared; under which he expressed his resignation to the Divine will, and in the solemn conflict was mercifully sustained in much meekness and patience;

and after about five days illness, departed this life, aged fifty-seven years—a minister about fourteen years.

Testimony of the Monthly Meeting of Philadelphia, for the Southern District, held the 26th of the First month, 1803, respecting SARAH STEPHENSON.

WE are engaged to give a short account of our beloved deceased friend Sarah Stephenson; who, with the concurrence and unity of the Monthly Meeting of Wiltshire, the Quarterly Meeting of Gloucestershire and Wiltshire, and the Yearly Meeting of ministers and elders in London, embarked on a religious visit to Friends in North America. She arrived at New York in the Eighth month, 1801, and although frequently under bodily indisposition, engaged in a family visit to Friends of that city, which we understand she was enabled to perform much to their satisfaction. After this service, feeling her mind drawn towards Philadelphia, she, with her beloved companion Mary Jefferies, came to this city on the 9th of the Second month last, much indisposed. She was, nevertheless, enabled to attend divers of our meetings, in which she was

engaged in the exercise of her gift, to edification and comfort. After some time, she opened a prospect of visiting the families of Friends of this meeting, which was cordially united with: she had not proceeded far in this service, before her indisposition increased so as to confine her to her chamber. During her illness, some account was taken of divers lively expressions, which may afford encouragement and benefit to survivors, viz.: She said to a Friend, "I am now in my sixty-fourth year; thirty of which I have been closely engaged in endeavoring to fulfil my little mission. If I had but one talent, as I have endeavored to improve it, I hope I shall be accepted." The Friend remarked, that her bed had been made in sickness: "Yes," said she, "wonderfully so." Being asked how she felt herself respecting her recovery; she answered, "I have no prospect of it: I believe I have finished the work." And at another time—"There is nothing in my way but my dear child," meaning her companion: then, addressing herself to her, added, "But, my dear, thou had nothing else to expect when we left home:" then said as a consideration that comforted her, 'It is a favor I shall leave her amongst friends, who will extend their tender care." Upon its being proposed she should take something, she

said, "My friends propose things which I sometimes comply with, but it seems precious to look towards a release." After a time of stillness, she said to her companion, "Oh! my dear, I have been sweetly comforted in my good Master's presence." She frequently acknowledged the kindness of her friends, and expressed her desires that the Lord would reward them, and often mentioned how quiet she felt.

At another time she said, "It gives me no pleasure when any one speaks of my recovery being likely. I have a humble hope it would be well, if it pleased my good Master to take me now; and if I stay longer, it cannot be better—I have no desire for continuance here."

The last day, 26th of the Fourth month, early in the morning, the conflict of nature increasing, she said in a patient disposition, "This is wearing work:" after a coughing fit, being much exhausted, "It will be well, let it be which way it may; and that is better than all the world. It seems as if it must be nearly over now, I have so little strength left;" then making a little pause, seemed to be uttering praises—"How good! How good!" After a while she said, "I cannot say much, but my King reigns." Soon after which she quietly departed this life, in a full assurance of a happy change; leaving a

sweet memorial in the minds of many of those who had opportunities of observing her humble deportment and instructive conversation.

Her body, after a season of solemnity, was interred, on the 29th day of the Fourth month, 1802.

An account of JOHN COOPE, JUN., *son of David Coope, late of West Nottingham, Chester County.*

IN his last sickness his mind became more impressed with serious thoughts concerning death and a future state, which he confessed he had not been enough mindful of in time of health; saying, he had anxiously attended to his outward business, with an eager desire to gain a portion of worldly treasure, being thereby diverted from a suitable concern to lay up treasure in heaven. He saw he had been greatly deficient in his younger days, trifling away much time which ought to have been better spent, and not enough observing a sober conduct and conversation.

At divers times he hinted, he had to view things now in a different light from what he had done, and told one of his uncles, he clearly saw the danger and folly there is in men suffering

their affections to be placed on things below: believing himself to have been a sinful creature, not living enough in the fear of the Lord; yet had supposed himself as one who lived in a middling way, but now saw it was a desperate state. "I was very heedless for a time, and distant from the knowledge of pure religion, and its gradual operation on the soul; and though of late I have experienced the great mercy and condescension of the Lord, reducing me to tenderness of heart, being helped sincerely to ask forgiveness for my transgressions, and since, to feel much of the enjoyment of heavenly love, with good will to all people, and a prospect of peace, if my life should soon be closed; yet I think it best for me to be modest and sparing if I speak of conversion. I believe I ought rather to be humbly thankful in secret for the favor received, than to be too freely telling of it to my fellow creatures."

To divers who visited him, he appeared to be in a sensible frame of mind, not desiring to live, but full of love and good desires for all people. To a Friend who went to see him, he mentioned nearly as follows: "One First-day, about three months ago, my parents going to meeting, (he being unwell,) it came in my mind to rise from my bed, go sit by the fire, and try

to hold meeting by myself: after sitting near an hour with my mind retired in stillness, I was suddenly overcome by a Divine visitation, which was very wonderful, far exceeding any thing I had ever been sensible of before. I then experienced such an income of joy and heavenly comfort that I have not words to describe, with a clear prospect that my Saviour's arms are open to receive me; the sting of death was taken away, all around me appearing to be marvellous light and love. Many times since, as I have lain in my bed, in a weak condition, I have also witnessed Heavenly Goodness richly to comfort and support me, an unworthy creature. I have felt a mournful concern on account of those who are deluded by deistical notions, denying our Lord and Saviour."

He continued sensible for the most part, till the last hour; and before he departed, took an affecting leave of his parents, brothers and sisters; speaking suitably to his father, and with proper advice to each of the others, one by one, continuing meek and resigned. A few minutes before he departed, he requested his father to join him in prayer that Jesus would graciously come and release him. Thus he apparently made a happy conclusion, the 19th of the First month, 1803, being about twenty-four years of age.

Some account of SAMUEL BROWN, *son of David and Hannah Brown.*

IN his illness, which he bore with much patience and quietude, he appeared to be under deep exercise and thoughtfulness of mind. The last two weeks of his time, though under affliction and great weakness, he uttered many lively and sensible expressions, some of which are here collected.

Some time after he was taken sick, he said to a young Friend, "I thought since I lay here, health was a fine thing to enjoy, but when in health, we are apt to think too little about it." At another time he said, "O that young people would stay at home first-day afternoons, and wait upon the Lord, and read good books! How much better they would feel when they come to lie down to rest. Having spent the day well, they would feel sweet peace, but when it is otherwise, condemnation. I know something of it by experience. Oh that all would take warning, for no one knows how soon he may be brought to a sick bed as I am; and then not to have peace of mind would be very trying. But I feel thankful that I staid at home, though it seemed a little against my inclination, but it

was soon made easier to me than I could think." At another time he said, "The Lord hath been good to me, though I have not always done as I ought; yet it seems as if it was not now remembered, but all done away."

One morning, lying still a considerable time, when he stirred, his mother saying she thought he had been asleep, he replied, "Sleep has been far from me, but I seemed afraid even to stir a finger; for there is a work to be done in silence; I wish all could see as I now see."

At another time he prayed to the Almighty that He would take him to himself, where he should feel no pain nor sorrow, but peace and joy. His mother saying, art thou willing to leave us all? He replied, "I love father and mother, and every body, but I hope to meet you all in a better place: I have no desire to live; I see nothing in this world worth living for." One of his little brothers reading in a book called Piety Promoted, he desired him to mind what he read, saying, it was the first that gave him to feel the sense of the Lord's dealings with his people.

At another time being under pain and distress, his mother said, "I wish thee not to think hard that thou art thus afflicted." He said, "No, no, I take it as God's mercies, for

He has favored me with my senses, and hath enabled me to bear it patiently, and I love him above all."

The evening before he died, he said, "Oh, dear mother! how careful thou art of me. I wish thee not to desire my stay here, for I am coming to the years wherein many things may fall in my way, that might be a sore trouble to thee, and the cause of myself being unhappy forever; but if I die now, there is a place prepared for me amongst the righteous."

The day he died, when in much pain, he said, "O! heavenly Father, I humbly beseech thee, if it be thy holy will, grant me a short and easy passage out of this world." A little before his decease, he said, "It is better to be poor and good, than rich and wicked;" and shortly after quietly departed, like one falling into an easy sleep, on the 3rd day of the Tenth month, 1803, aged eighteen years and a few months.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning WILLIAM SAVERY.

IT appears that he was born in the city of Philadelphia in the year 1750, and educated in

the principles of the Christian religion, as professed by us; and was placed with a Friend in the country, to learn the trade of a tanner. On his return to the city in 1771, being naturally of a lively and social disposition, he soon joined with those who, being themselves the votaries of folly and vanity, encouraged him in a departure from the simplicity of Truth; which, aided by his own propensities, drew him into many deviations from the religious principles of his education. In this situation he was arrested by the powerfully convictive evidence of the Spirit of Truth; and in the year 1778, at a meeting held at Merion after an interment, he was much affected, and lasting impressions were made on his mind by that solemn scene, and the testimonies then delivered.

In the autumn of that year, he married in Chester county, and settled within the limits of our Monthly Meeting, spent much of his time in retirement at home, and in the 30th year of his age, first opened his mouth in a public testimony. Dwelling inward with those gifts and qualifications with which he was favored, he became an able advocate for the cause in which he had embarked; and by his faithful attention thereto, his labors were blessed, to the benefi of numbers, especially amongst the youth, t

many of whom he was an eminent instrument of good.

He was engaged to travel much on this continent in the service of Truth, being several months in each year, from 1789 to 1795 inclusive, absent from home on the gospel errand; and by accounts received, his labors of love were to the satisfaction of those among whom his lot was cast.

Having had his mind drawn into near sympathy with the Friends at Pyrmont in Germany—with the entire unity of his brethren at home, he, on the 18th of the Fifth month 1796, embarked for Liverpool, and thence soon proceeded to London, and then to Pyrmont. After paying an acceptable visit, to the comfort and strengthening of Friends there, and in some other parts of Germany, he went to Nismes in the south of France, visiting a small company of such as professed with us, in that neighborhood, much to his own comfort and peace. Then returning to England, he visited many of the principal towns and places in that nation, Ireland, and Scotland, and had large public meetings with those not of our Society. Having thus discharged his religious duty in those parts, he returned to his family and friends in the Tenth month 1798.

He labored diligently in his temporal business for the support of his family, as well as for the relief of the poor and distressed, to whose wants his liberal mind was ever ready to administer according to his ability; yet this did not interrupt his steady attention to religious duties, being diligent in the attendance of meetings, and in various other services to which he was called and appointed, for the benefit of the Society and the promotion of the cause of truth and righteousness.

In 1802, the neighborhood in which he lived was visited with a pestilential disease, which carried many off in a short time. Not being easy to leave this scene of woe and misery, he voluntarily resigned himself to visit those in distress, both Friends and others, with advice and counsel in the love of the gospel, to the great consolation and comfort of many. And a like affliction befalling that and other parts of the city and neighborhood, in the following year, he was engaged in the same manner, freely devoting himself, both night and day, to relieve the distresses of others, with which his feeling mind was deeply affected.

In the early part of his sickness he was borne up above complaining, or admitting that he was much out of health, until the disease, which

proved to be dropsy, had made such progress, that it was visible to his friends; yet he continued to attend to his outward concerns and religious duties; and in some of the meetings which he last attended, was led to open a prospect that his time here would not be long; but, in an animating view of a blessed immortality, signified it was no matter how short, provided this were attained.

He was remarkable for punctuality and uprightness in his dealings; and not long before his decease, said to a Friend who often visited him, "It is necessary to look to our outward concerns, there are so many reproachful failures;" and appeared desirous once more to get to meeting, that he might have an opportunity to warn such of the elderly part of Society who had got into the earth, and of the youth who had got into the air. "I thought," said he, "I was once strong for the work, but now I am a child brought back to my hornbook, and have nothing to trust to but the mercy of God through Christ my Saviour." Thus reverently depending, he was preserved to the last in great resignation and composure of mind. He was mostly confined from the 26th of the Third month, (except frequently riding out for the benefit of air and exercise,) till the 18th day

the Sixth month, 1804, in the evening of which he was considerably worse; continued ill through the night, and on the 19th, in the morning about six o'clock, closed his useful life in the fifty-fourth year of his age. On the following day, his corpse, attended by a great number of his friends and neighbors, was interred in Friends' burial ground in this city.

Testimony of the Monthly Meeting of Hardwick and Mendham, held at Mendham the 7th day of the Second month, 1805, concerning RICHARD DELL.

HE was born the 16th day of the Tenth month, 1726, and from his youth was much inclined to seriousness; and being early acquainted with the teachings of Divine Grace, and measurably attending thereto, he became exemplary in his conduct and conversation.

In the year 1760, he settled within the limits of Mendham Particular Meeting, and became a serviceable member thereof. He was called to the work of the ministry about the thirty-seventh year of his age, and being faithful thereto, he experienced a growth therein, and became an able minister of the gospel, being sound in doc-

trine reaching the witness in many minds. He was a diligent attender of our religious meetings, and a good example of humble waiting therein; careful not to move in the exercise of his gift without a renewed qualification.

He was an affectionate husband, a tender father, a kind sympathizing friend, and very useful in his neighborhood in composing differences; being zealously concerned for the honor and promotion of Truth; the influence whereof frequently engaged him in the weighty service of visiting families, both within the verge of our own and the adjacent Monthly Meetings, we believe to the satisfaction of those he visited and the peace of his own mind.

His last visit was to some meetings and families in West Jersey, which he performed to his own satisfaction a few months before his last illness, which though attended with great bodily pain, he was enabled to bear with remarkable patience and resignation to the Divine will; saying to one who visited him, he was waiting for his change—to another, that he had no desire of recovery, but hoped he might be preserved in patience. He several times imparted very weighty counsel and advice to those about him, and departed this life the 3rd day of the Eighth month, 1804, aged near seventy-

eight, a minister upwards of forty years; and we doubt not but that he hath the fruition of that glory and happiness, prepared for the righteous.

Testimony from London Grove Monthly Meeting, in Chester County, Pennsylvania, concerning JOSHUA PUSEY, *who departed this life the 16th of the Third month, 1804, aged sixty-five years.*

HE was from his youth an example in piety and virtue, was early appointed an elder and to divers other important stations in the church. We believe he was deeply concerned to answer the end of his appointments, for the cause of Truth and good of the Society. He diligently attended our religious meetings, and maintained an exemplary deportment therein; was a lover of peace both in the church and neighborhood, carefully doing to others as he would they should do to him; which so corresponded with his admonitions and advice, that it had great weight and influence; he was also concerned that his family might live in peace and love after his decease.

Soon after he was taken ill in his last sick-

ness, he said, "I have no prospect of continuing much longer with you, my dear wife and children, yet it is with gratitude I acknowledge the favor of having been permitted to remain thus long." To three of his children he said, "Be exceedingly careful that your characters become not spotted with spots and blemishes—live in the fear of the Lord, it is clean and endureth forever: it is the beginning of wisdom; it is a fountain of life, which preserves from the snares of death." Speaking of Deists, he said, "There is one thing with which I believe they are unacquainted, viz., the love of God shed abroad in the heart, which surpasseth the understanding of men."

After a severe time in his disorder, he said to a neighbor, "I thought my close near, but saw nothing in my way; I feel that peace which the world cannot give nor take away; the love of God shed abroad in my heart." At another time he said to a friend, "I am here, and favored with my senses; I have not done much for the Truth, but have been on Truth's side, for which I feel peace; and believe, through the adorable mercy of God, I shall be admitted within the gate."

The day before his decease, he was awfully exercised in supplication to the Almighty for

the blessing of preservation to descend upon all, and that patience might be granted him to bear his afflictions: a difficulty of breathing increasing, nearly the last words that were intelligible were, "Thine is the kingdom, the power, and the glory, forever and for evermore."—So closed his time here with a sweet savor.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning JOHN PARRISH.

HE was born in Maryland in the year 1730, on his father's farm, adjacent to the spot whereon the city of Baltimore now stands. Being left an orphan, he was placed to learn a trade in Philadelphia, and served his apprenticeship with reputation. Soon after arriving at man's estate, he became, under the influence of a Divine visitation, more than usually exercised in concern for the welfare of his immortal part; and was for a considerable time, under very great depression of mind; in which season of close probation he was mercifully preserved from sinking into despondency, and at length, through deep humiliation and abasement, witnessing this to be a dispensation permitted for

his refinement, was graciously relieved from his low, afflicted state, raised to sing of the mercies of God on the banks of deliverance, and was recommended as a minister in the Tenth month 1777.

In the year 1773 he accompanied our friend Zebulon Heston on a religious visit to the Delaware Indians, residing westward of Pennsylvania; the performance of which apprehended duty yielded peace to his own mind, and it appears was very acceptable to them. The desire for their religious improvement, and to render the situation of the Indian natives of our country more comfortable, by drawing them off from their usual precarious mode of living by hunting, and encouraging them to habits of industry and the cultivation of their lands, was a subject which engaged a considerable portion of his attention; and from having been much amongst them in several visits to their settlements, becoming well acquainted with their habits and manners, he was very useful in endeavoring to forward their civil and religious improvement. Another striking trait of the benevolence of his character, was his early and steady attachment to the cause of the injured black people. Having in younger life had an opportunity of witnessing some scenes of degra-

dation and grievous suffering incident to their enslaved state, he soon became a zealous and useful advocate for their emancipation; and in addition to his persevering private labors for their benefit, was frequently induced, under a clear sense of religious duty, personally to appear before legislative assemblies on their behalf.

In the year 1784, accompanied by James Cresson, he performed a visit in gospel love to the inhabitants of the island of Barbadoes, where they continued about eight weeks, and on their return he said, their labor was to satisfaction and comfort; and thankfully acknowledged that Divine help and protection were graciously vouchsafed through the arduous undertaking.

He travelled, in Truth's service, in several of the Governments of this continent, wherein his labors of love were edifying and acceptable. He was naturally of a cheerful disposition, and became through the aid of Divine Grace, remarkable for resignation and patience under trials, of which he had many; and having himself suffered affliction, was frequently a comforting visitor to those who were in distress, and a true sympathizer in the afflictions of others. His public testimonies were mostly

short, and delivered in much brokenness, yet his ministry was clear, sound, and edifying. His concern was great on account of the rising generation, often encouraging them to come taste and see for themselves that the Lord is good, and to enter in the prime of their days into his service; testifying from his own experience, that they would never have cause to repent serving so good a Master.

In the Tenth month 1807, with the approbation of our Monthly Meeting, he attended the Yearly Meeting at Baltimore, and after it was over, was religiously engaged on the 16th to visit the prisoners in the jail of that place. In the evening of the same day, at the house of a Friend, he was suddenly seized with a paralytic affection, under the effect of which he continued, without much appearance of bodily suffering, though incapable of expression, until the evening of the 21st, when he was released from this state of trial and probation; and we doubt not is gathered into the fold of rest and peace—aged near seventy-eight—a minister about thirty years.

Testimony of New Garden Monthly Meeting, concerning DINAH LAMBORN.

AFTER her marriage, which was about the eighteenth year of her age, she settled with her husband at London Grove, and became a member of this Monthly Meeting. It appears from some of her memorandums, that in early life her mind was often turned to pray for and seek after an inheritance in the Truth; and being but a child, that had need of instruction, she greatly esteemed the company and conversation of those whom she apprehended were further advanced in religious experience, and hath since at times expressed, with a sense of gratitude, the lively remembrance she retained of the merciful extendings of Divine regard towards her in those youthful days; and of the fatherly and motherly care of divers Friends.

After many refining baptisms, she came forth, about the thirty-fifth year of her age, with an acceptable acknowledgment to the goodness and mercy of that Arm of Power which had been revealed for her help; to the efficacy whereof she was many times qualified to bear a sweet and consoling testimony amongst us, and in parts adjacent, as also in some of the

neighboring Governments; performing some of those visits under great bodily infirmities, divers of her joints being drawn out of place by the force of rheumatic pains.

Her concern for the rising generation was great, frequently calling upon them in public testimony, with inviting language, to come and partake freely of that Fountain which would heal them of their maladies; often manifesting a desire to have them in her company. For those of her own family, her prayers and tears were often poured out, that they might not only be the called, but the chosen of the Lord. She was careful not to reprove in a light or hasty manner, but to seek for a quiet and retired opportunity; speaking in mild terms, and endeavoring so to reach the Divine witness, that they could not gainsay; whereby we believe she was made a blessing to some both in her own family and neighborhood.

In the time of the revolutionary war it was the lot of the family to meet with much stripping for military demands, wherein she bore her testimony with firmness, saying, "Let us trust in the Lord." She much prized the unity of the brethren and sisters; and knowing the comfort and advantage thereof, was guarded against indulging a disposition to speak disre-

spectfully; and sometimes mentioned, in substance, that upon hearing of reflections being cast upon her, she had at times been favored to believe a higher and better ground was attainable than that of reflecting again; that it had appeared safer first to examine her own conduct, and endeavor to mend where she found it to be remiss. That under those exercises, her mind had been animated with desire, that she might be favored to labor more earnestly to obtain a portion of that good part, which the world can neither give nor take away. She manifested much desire, even under great bodily infirmities, to attend religious meetings, and to promote the attendance of her family; and was exemplary in her deportment in them. In those for discipline she was eminently useful, being endued with a spirit of clear discerning and sound judgment; though often drawn into sympathy for those, who through inadvertence had gone astray. Thus from small beginnings, in much simplicity, she was raised up to become a nursing mother in the church.

About eight years before her decease, she became so enfeebled as not to be able to walk or stand alone, neither to follow any business with her hands for most of that time; under which humbling dispensation, although her affliction

was often great, she was so Divinely supported, as to manifest patience and resignation, which proved very edifying and affecting to many who visited her; she being enabled to speak to their conditions in a lively manner, imparting much excellent counsel. Her conversation was instructive, mostly appearing cheerful, and remarking at times, from a sense of gratitude, the many favors she yet enjoyed; amongst which she esteemed the Holy Scriptures as a peculiar blessing, frequently reading and meditating therein; and was concerned to promote a similar disposition and practice in others, apprehending she had been favored to draw much consolation therefrom, in this time of her deep proving; all which was as a lively seal to the efficacy of that blessed truth to which she had borne testimony in more active life.

About two weeks before her decease, she was taken with a chill and fever; and some days after, being favored with the overflowings of Divine love, expressed thus: "I hope to be favored with patience to wait until my change comes," saying, "my end will be peace. The Lord hath plucked my feet out of the mire and clay, and set them upon a rock that is higher than I, and hath put a new song into my mouth, even praises for evermore." In the evening of

the 15th of the Fourth month 1807, she quietly departed, as one going into an easy sleep, in the sixty-third year of her age; and her memory remains precious, having through faith obtained a good report.

A Memorial of Chester Monthly Meeting, concerning ELI YARNALL.

OUR beloved friend became, in early life, acquainted with the voice of the true Shepherd, inwardly revealed; and by improving under the Divine visitations, graciously afforded from time to time, he grew in godliness. About the twenty-seventh year of his age, he appeared in the ministry, and afterwards performed several journeys in the service of the gospel to the edification of the church, in some of the neighboring States. For many years of the latter part of his life, his public service was mostly confined within the limits of our Quarterly Meeting, yet his growth from stature to stature in religious experience, was apparent; until he became a truly valued father in the church, and an able minister of the gospel of our Lord Jesus Christ.

His appearances in the ministry were, of lat-

ter years, not very frequent; being a good example in humble waiting until he felt the renewal of that ability in which alone he could minister, to his own peace and the health of the church. In those frequent seasons of waiting in our meetings to attain to a state of solemn silence before the great Head of the church, a reverent awfulness was frequently visible in his countenance; and under a feeling sense of his own frailty as a dependent creature, and of the evidences of Divine love, from time to time renewed, tears of humiliation and gratitude were often seen to flow from him.

In the concerns relating to the affairs of our religious Society, his various services were rendered in a manner becoming a cheerfully dedicated servant. In his intercourse with men, and in his deportment before his family, he showed an example of circumspection and meekness.

In the forepart of the Seventh month 1812, he became indisposed with a fever; in the early part whereof, he appeared to have some sense of his end approaching. His disease was, after a time, attended with symptoms of a very afflicting kind, under which he suffered great pain. In the beginning of the Eighth month, to a friend who visited him, he expressed thus:

"My dear friend, I believe I am going the way of all flesh. My pain is often very great, but my mind, under the prospect of approaching dissolution, enjoys entire resignation. Indeed, the quietude and peaceful serenity with which I have, from day to day, since my confinement, been favored, even when under excruciating pain, are cause of much thankfulness and admiration."

On the 6th, being much relieved, his wife and children with two other relations being present, after a short time of silence, he appeared in fervent supplication, beseeching the Almighty who had been with him from his youth, to sustain and support him to the end, and not to suffer him to fall into temptation. Afterwards addressing his two sons, he reminded them of the many precious visitations, which had been dispensed both immediately and instrumentally; adding, that he craved their encouragement to obedience; that by making the Lord their friend, they might witness him to be their strength and support through life. Shortly afterwards, he broke forth in praises and thanksgiving to the God and Father of mercies for the blessed assurance which he then felt of his love, and of his peace being made with him. After a short silence, he again broke forth in these

words: "Glory to God in the highest; on earth peace; good will to men;" adding, "Often before now I have been made sensible of the universality of the love of our heavenly Father, and now I feel it to flow towards all men." Then repeating the text, he exclaimed—"O! what a wonderful display of the unspeakable love of God to his creature man." Sometime after, he said, "If I die now, give my dear love to all my friends, and tell them I die in peace and unity with all faithful Friends."

On the 14th, an observation being made implying the possibility of his recovery, he said, "My dependence is on the Lord Almighty, whose blessed will be done—though I may be taken, I can say in truth, come Lord, thy servant is ready. I have not now to suffer the pangs of guilt."

On the 16th, after some solid observations on his situation, he signified that his mind was at peace with God and with all men, and said, "The sting of death is sin, and that is taken away."

Many other expressions were uttered during his sickness, tending to show his quiet, humble resignation to the will of his Heavenly Father, either to live or to die, and his great desire that

his friends and connexions would give him up freely to Divine disposal.

His patience under suffering was remarkable, and his love to his friends appeared to be unbounded.

Being much relieved in the latter part of his time from severe pain, he was often concerned to render the tribute of gratitude and thankfulness to the Author of every blessing, for thus graciously interposing on his behalf; and throughout his confinement, it was never discoverable that he was suffered for a moment to lose his confidence in the all-sustaining Arm of Divine help, nor to doubt of his acceptance with his Lord and Master.

He quietly departed this life on the 25th day of the Eighth month 1812, in the morning, in the sixtieth year of his age.

Testimony from the Falls Monthly Meeting, in Bucks County, Pennsylvania, concerning JOHN SIMPSON.

IT appears he was born the 23rd day of the Tenth month 1739, of parents in membership with Friends, who removed, when he was an infant, and settled within the verge of Bucking-

ham Monthly Meeting in this county. Being naturally of a quick and lively disposition, he often indulged himself in levity and mirth incident to unthinking youth; but some time before he arrived to man's estate, a visitation of Divine Love was extended to his soul, whereby he was favored to see sin to be exceeding sinful; and as he abode in humility, under the operation of the Spirit upon him, he was favored to experience his own fallen nature in a good degree subjected, and a new birth brought forth.

About the twenty-sixth year of his age, he appeared in the ministry, and became an able minister of the gospel; for the promulgation of which he was concerned to visit the meetings on this continent, and many of them several times; his life and conversation corresponding with the gospel. As he knew from experience that young people, left to themselves, often spend time unprofitably, especially on first-day afternoons, he was frequently engaged to sit down with his family in solid retirement; at times had the Scripture of Truth read therein, and that the benefit might become more general, was engaged to recommend the like practice to others. When differences or disunity arose within his knowledge, he was zealously engaged to endeavor to bring about a settlement and

reconciliation, for which service he was peculiarly gifted.

Having removed to the state of Ohio in the year 1810, and spent some time there in the service of Truth, his mind became easy to return, though in a weak state of health; and proceeding on his journey as far as Waynesville, he departed this life there the 30th day of the Eighth month 1811, aged about seventy-two years. Some extracts from his writings during his sickness are hereto annexed.

"Now having been above a month tried with sickness and weakness, some days and nights as sharp pain as ever I experienced, most surely I could say, that the Lord did make my bed in sickness, and heard my supplications that I was enabled to put up, that He would look down upon me. The joyful and peaceful state of mind I feel, and also sweet brotherly love among my friends, so that if I have now finished my day's work, let all my children, connexions and friends secretly hope, that if I live or die I am the Lord's. I seldom or ever felt more desirous that Truth might prosper; but feel a heavy cloud over the church, as the apostle Paul mentions concerning the foolish Galatians. O, may every sensible Christian professor lay it closely to heart, and unite in supplication, that

the prophecy of Zephaniah may come to pass: 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.'"

The substance of some expressions that he desired might be taken down in writing, and spread among his friends, a few days before his death:—

He said that the nearer he drew to the close of his life, the plainer he saw, and the clearer evidence he had, that a greater deception could not be practised upon mankind, than to persuade them that they could be Christians without spiritual baptism; but it was his ardent desire for all, that they might not be deceived, but be willing to endure the baptism of Christ. Frequently repeating at other times, "There is no other way, there is no other way." He further said, "I feel like one that has done his day's work; I have fought a good fight, and all is well—dust must return to dust."

Testimony of the Monthly Meeting of Burlington, concerning JOHN HOSKINS.

HE was favored in early life with a visitation of Divine love, and during his apprentice-

ship his mind became impressed with an app
hension of duty to attend religious meetir
held on those called week-days, in which he m
with various discouragements; but continui
faithful in bearing the cross, his concern to ful
this important duty, as he advanced in life, a
was engaged in its active scenes for the suppo
of an increasing family, became more ferve
and extensive; being often heard to say, whi
endeavoring to impress a sense of its impor
ance on the minds of others, that religious mee
ings were of little benefit to himself, if his te
der offspring, or the youth placed under h
care, were absent; thus evincing by examp
and precept, a lively sense of the solemn ob
gation we are under to render worship in o
public assemblies to the Author and Dispens
of all our blessings.

Continuing obedient to the dictates of tl
Divine Spirit, he gradually experienced tl
propensities of nature regulated, the strong w
of man subjected, and the lamb-like natu
exalted: this was particularly conspicuous
the latter years of his life, wherein univers
love was much the clothing of his mind.

During a long course of years he stood
ceptably in the station of an elder, and w
zealous in the support of our Christian tes

monies; manifesting a fervent concern, that no failure on the part of those who professed to bear them, might eclipse their lustre, and thereby prove an occasion of stumbling to seeking minds.

His last illness continued about four days; during which time, though he suffered much bodily pain, he was preserved in patience, and his mind appeared to be sustained in humble confidence, with reference to the approaching solemn period; expressing to the physician who attended him, "I am wasting with this disorder, but it does not alarm me," or words to that import. At another time, to a near connexion who inquired how he felt, after a pause he said, "I feel nothing in my way; I feel love in my heart to all mankind." He further said, "I have nothing to depend upon but Divine mercy."

He quietly departed on the 27th day of the Third month, 1814, in the eighty-seventh year of his age.

Testimony of New Garden Monthly Meeting, concerning JACOB LINDLEY.

THIS our valuable friend was born in the Ninth month, 1744. He was early in life a

lover of religious inquiry, being of an affable and communicative disposition, not willingly giving, nor readily taking offence: and as his natural endowments became seasoned with Divine Grace, he was fitted to fill with propriety the important station to which he was afterwards called.

His first appearance in the ministry was about the thirtieth year of his age: his communications were lively and powerful, reaching the witness in the hearts of those to whom he ministered; and by keeping low and humble, walking in fear, and in obedience to the manifestations of duty, he grew in his gift, and became an able minister of the gospel, qualified to divide the word aright to the several states of the people. Being well versed in the Scriptures, he was frequently enabled to open them with instructive clearness. In times of internal commotion and strife in our country, he was deeply concerned; earnestly cautioning Friends, especially the young men, to watch against the delusive spirit of war, in its various appearances, so desolating in its progress, and destructive to the human species; and we believe his labors herein were productive of salutary effects.

He was one of those who bore a faithful testimony against the improper use of ardent spirits, at a time when the minds of Friends in

general were less awakened to the magnitude of the evil, than has since been the case. The descendants of the African race found in him a zealous advocate; their wrongs and sufferings obtaining his tender sympathy.

His travels in the exercise of his gift, appear to have been to the acceptance and edification of those among whom he came.

We shall close this testimony with a few remarks on the last day of his existence in mutability, awfully impressive of the necessity of having our accounts in readiness. He appeared in the meeting at New Garden, in a lively and affecting communication, delivered with heart-tendering energy and clearness; in the course of which he intimated an apprehension, that there might be those present who would not see the light of another day; and added, perhaps it might be himself.

After meeting he appeared in his usual cheerful disposition; when, towards evening, by a fall from a chaise, he was suddenly deprived of life.

His decease was on the 12th of the Sixth month, 1814; and on the 14th of the same, he was interred in Friends' burying ground at New Garden, where a solemn meeting was held on the occasion.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning THOMAS SCATTERGOOD.

FROM the love we feel for the memory of this our dear friend, and the continued sense we have of his fervent pious engagements, it appears to be a duty to posterity to transmit some account of his life and conversation.

He was born in the city of Burlington, New Jersey, of parents professing belief in the doctrines and principles held by us as a religious Society: his father dying whilst he was young, he was placed an apprentice in this city; and though often sensible of the checks of Divine Grace, which condemn for sin, he followed the inclination of his own corrupt will, which led into estrangement from the path of peace; till being in mercy visited with an humbling sense of his miserable condition, he turned at the reproofs of instruction, and submitting to the gentle manifestations of Light upon his understanding, was enabled to bear the cross of Christ, and became qualified to extend advice and counsel to others. Under those exercises, a sense of a call to the ministry of the gospel was, in the wisdom and love of God, communicated to his

mind; but through great reluctance to yield to this awful work, he forbore for several years, and thereby brought upon himself very deep distressing conflicts. At length, whilst accompanying a Friend who had been here on a religious visit, the impression of Divine requiring being renewed upon him, his mouth was opened with a few words in a religious meeting, and after his return, he expressed at times in our religious assemblies, a few sentences in a tender broken manner, much to the satisfaction of his friends; and continuing steadfast under many baptisms and trials, he was remarkably careful that no part of his conduct might lessen the force of the doctrine which he had to preach to others. Keeping faithful to the intimations of duty, he became prepared for more extensive service; and with the concurrence of the Monthly Meeting, proceeded to fulfil a prospect he had of a religious visit to the meetings of Friends within the Governments of New York, and part of New England, and was favored to return with the reward of peace. Thus diligently laboring in the work of the ministry, he was for many years much from home, visiting meetings in various places, particularly in Maryland, Virginia, and Carolina; where he experienced much close exercise and proving of faith and patience; but

through the goodness and power of the blessed Shepherd of Israel, whose help is ever near for the support of his humble dedicated servants, he was carried through all, to the comfort of his own mind, and the satisfaction of his friends.

The prospect of making a visit to the churches in Europe being opened upon his mind, and meekly abiding under the weight of this exercise until it was ripe for the information of his friends, he was induced to spread it before them; and obtaining their unity and sympathy, he embarked, and arrived in England in the year 1794. Much deep and silent exercise was often his lot, but as resignation and patience were maintained, he was enabled to discharge what appeared to be his duty; and laboring for several years in the fulfilment of this arduous service, he experienced the near unity and fellowship of Friends in those countries, and came away in the enjoyment of peace, under a sense of the immediate protecting providence of Him, who is to his children a sure rock and never failing refuge. He continued mostly at home for several years, diligently attending the respective meetings of which he was a member, and also to other religious services.

He was much devoted to the promotion of the cause of truth and righteousness, and

through the efficacy of heavenly love, was at times enabled to say, it was more to him than his necessary food; but being sensible of his various infirmities, he was frequent in inward retirement, and hence his mind became strengthened in watchfulness against those things which interrupt the aspiration of the soul towards the Fountain of everlasting life; being thereby made quick in the fear of the Lord, he increased in solid experience, and gradually advanced in the way and work of salvation. His example in silent waiting in our religious meetings was instructive, and in the exercise of his gift, it was evident that he had been careful to feel the putting forth of the Divine Hand, being at times eminently endued with a clear discernment of the states of meetings and individuals, and in the power of the gospel, was made instrumental to baptize many into deep contrition, through a heart-felt sense of their own condition. Thus, as a scribe well instructed into the kingdom, he brought forth out of the treasury things new and old, to the edification of the body and to the praise of its ever adorable Head.

His sympathy with the afflicted was often manifest; and the situation of those in necessitous circumstances peculiarly claiming his tender regard, occasioned his frequently bringing

to the notice of his brethren, their suffering condition, that their benevolent endeavors might be exerted for their alleviation.

He was so tender of the reputation of all, that he could not take the liberty of expressing any thing to lessen it, nor was he easy to hear others in such a practice.

He attended several sittings of our Yearly Meeting in the Fourth month 1814, and was taken unwell the 21st. The disorder, though apparently not alarming at the commencement, in a short time greatly prostrated his strength; yet he was preserved throughout in much quietness and sweetness of spirit—was frequently pleasant and cheerful; his concern for the prosperity of Zion being still the prevalent engagement of his mind, and he often enquired how the Yearly Meeting was advancing in its important business.

On the third day of his illness, a friend sitting by him expressed that he felt a peaceful solemnity—he replied, "So do I; my mind is centred in quiet, peaceful resignation." On the next day those about him apprehended he was near departing, but reviving a little, he at intervals expressed nearly as follows: "This is the last piece of the garment that is to be worked up; and if I can be favored to join the

righteous of every generation, it will be enough." Again,—"Well, I do not know that I have much to say for myself; I leave it to the Lord, the Shepherd that sleepeth not by day nor slumbereth by night, who watcheth over his children and over his flock:" again—"I hope that a righteous generation will be raised up and preserved as a seed;" and after a silent pause, added, "Oh, if we can but be favored to take some of that love with us—the end crowns all—I have nothing to boast of; I have been baptized into many low places, and raised up again." He appeared disposed for more expression, but his bodily powers were so far gone as to render his attempt unintelligible; yet after a considerable time of silence, he uttered with much emphasis, "I will lead them." Soon after which he quietly and peacefully departed, the 24th of the Fourth month, 1814; and we doubt not hath entered into rest, enjoying that crown of righteousness, which the Lord the righteous Judge, will give unto all them that love his appearing.

Testimony of the Monthly Meeting of Philadelphia, for the Southern District, concerning DEBORAH EVANS, *wife of William Evans.*

WITH a view to excite in the minds of survivors, and particularly the youth, a close adherence to the intimations of Divine Grace, we are engaged to preserve some account of this our beloved friend. In the early part of life, through the influence of company, she was drawn to partake of the vain amusements which with insidious plausibility are presented to ensnare the minds of unwary youth. But through the tender mercy of a gracious Creator, being brought to see the sinfulness of thus wasting the precious time allotted for a purpose unspeakably interesting to every rational being, she was induced to yield to those visitations of Divine Love; and as she kept close to the gentle operation thereof upon her mind, was strengthened to bear the cross, and became exemplary in plainness and simplicity. In this humble state, she was received into membership amongst Friends, about the nineteenth year of her age. A few years after her marriage, her constitution becoming very delicate, she gradually declined in health; and during her illness, was often favor-

ed with an unshaken confidence, that the Lord, who had been pleased to draw her mind to the teaching of his blessed Spirit, would, as she kept thereto, be her never failing helper in every trying season, and support through all the conflicts of disease and death.

During the time of her sickness, she uttered many weighty expressions, some of which are as follows :—

Fifth month, 1815.—A few friends being present in her chamber, after a time of silence, she uttered some expressions of thanksgiving for Divine support, and then added, "Oh that I had the opportunity to testify to the greatness of the Almighty; and that it was in my power to impress on the minds of the young people the very great importance of giving up in early life; that the mind might have a foundation to rest upon in the time of trial, when the world is as nothing."

At another season she said, that some time back, upon hearing some parts of the New Testament read, respecting our Saviour, the query occurred, "What do I know of a Saviour?" and it was presently followed by the evidence, that she had felt a principle in her own mind, which had shown her what was right and what was wrong; and that as she attended to it, it

would prove a Saviour to her—and then said, these expressions were brought to her remembrance, "To know thee, the only true God and Jesus Christ whom thou hast sent, is life eternal."

In the evening of the 19th of Sixth month, she broke forth in supplication thus: Oh great and glorious Lord, grant me patience that will carry even through the gates of death. Thou knowest that I have endeavored to serve thee according to my measure; prepare for me, according to thy eternal goodness, a mansion of rest; and shorten the time, if consistent with thy holy will." After a few minutes, she said, "In all my trials and deep afflictions, I have refreshing seasons."

On Third-day, the 20th, in a time of great bodily suffering, she said, "I should consider it a favor to be removed in one of these spells, but I am resigned: it is my meat and drink to do his will;" and some time after expressed, "Well is it for me, that part of the work was done before such a time as this,"—then after a solemn pause, she spoke in commemoration of the Lord's goodness, and in intercession,—"Almighty God! my soul doth magnify thee, and my spirit rejoiceth in thy salvation—Oh grant that I may receive daily a portion of thy

holy everlasting patience.—I have known a principle within from early life which condemned for doing wrong, and led to do that which was right; and have been induced at eleven years of age, to leave my pillow with my cheeks bathed with tears, and on my little knees, pray that I might be a good child."

On the morning of the 23rd, "Oh, great and holy Being! be pleased to grant fresh supplies of thy patience: Oh hear the voice of my supplication; be near and uphold me, for I have none in heaven to look unto but thee, nor in all the earth in comparison with thee!"

Next day being in great pain, she said, "Oh Lord, be near. Oh, grant me patience—let resignation be my constant theme. Thou art great; thou art merciful; thou knowest all my deep afflictions; thou wilt not try me beyond what I am able to bear; therefore let me bless and praise thee!" A little while after—"Oh Lord, take me to thyself. Oh Lord! how good art thou to me; my heart is filled with praises to the high God, who reigneth above with the Lamb for ever—Oh the sweet peace." In the afternoon she said, "That glorious presence is not withdrawn, but I believe is near to support my poor, tried, weary, tossed mind; not tossed with tempest, but weakness: and when it shall

be his will to take me hence, I go rejoicingly: If I love and serve him, will He not keep his covenant? yea, most surely."

On the 25th, she said, "Praise the Lord, O my soul, bless his holy name; glorify Him whilst thou art here; sing of his mercy and goodness, for they are very great!" In the course of the night, a friend who was watching with her, observing, that she had indeed need of patience under her great suffering, and that it appeared she was remarkably supplied with it, she replied, "I am sensible of it, and it is a great mercy:" and continued nearly in these words: "I have much to be thankful for; I was visited in very early life, and was enabled to yield to the heavenly visitation. He has been with me all my life long, and does not forsake me in this closing period; but is graciously pleased, at times to qualify me under all my bodily sufferings, to commemorate his marvellous goodness, and to sing praises, high praises to his ever excellent name."

In the afternoon of the 27th, a few hours before her death, she said, "Praise the Lord: praise the Lord, O my soul; praise his great and glorious name! Lean upon Him, that thou mayest know Him to be thy support in the hour of deep conflict, and to receive thee into the

kingdom of everlasting rest." After a little time, her close being near, she took leave of her near connexions present, and said, "Lord Almighty, receive my spirit. Now I am going; do not hold me," and departed between eleven and twelve o'clock at night, the 27th of the Sixth month, 1815, in the 28th year of her age.

Testimony of Woodbury Monthly Meeting, respecting JOHN REEVE.

THIS our beloved friend was the son of Joseph and Eleanor Reeve, members of Greenwich Particular Meeting, in Cumberland County, New Jersey. From accounts received, he was born in the Fifth month, 1727, and his youthful time of life was marked with sobriety, and circumspection of conduct and conversation. He settled within the verge of the above mentioned meeting, and early became an active and exercised member thereof. As he advanced in life, by being obedient to the manifestations of Light and Grace, about the twenty-eighth year of his age, he came forth in the ministry, to the satisfaction of Friends.

It appears that at different times, in gospel love, he visited the meetings of Friends in New

England, New York, Pennsylvania, and New Jersey generally; and some of the meetings in the Southern States. In the year 1793 he removed to reside within the compass of this meeting, where his upright example, reverent waiting and gospel labors amongst us, have been impressive on many minds.

The latter part of his time, he frequently expressed, that he had served a gracious and good Master; and was often engaged in religious communication to his family and those about him. He appeared to be quietly waiting for a release from his bodily afflictions, which he bore with remarkable patience and resignation.

A few days before his departure, after saying, "I believe I shall not continue many days, and perhaps not many hours," he expressed a desire to see the family together once more; who being called into the room, he spoke nearly as follows:—"I feel my bodily strength weakening fast, and the lamp of life nearly extinguished." And after speaking affectionately to his wife, said, "Dear children, I have endeavored by precept and example to discharge my duty faithfully towards you. I have often interceded with fervent prayers to the Fountain of all good, on your behalf. Dear children, live in love; live in love and harmony one with

another: be kind and affectionate to one another: you have often been a comfort to me: I commend you to God, and the word of his grace." After which he seemed to revive a little, and some time after said, "I may continue perhaps a few days longer; but if it should be the Lord's will, I should be glad the time was come to be released. I am not afraid to die: what I am, I am by the mercy of God." And to his wife he said, "I have prayed that I might have an easy passage, which I now believe will be granted. My sufferings have been great, but they are nearly over."

The evening before his death he appeared fervent in prayer, though scarcely intelligible; but "O Lord, my God," and "the dear Redeemer," were several times distinctly heard. He continued until ten o'clock next morning, when he quietly departed, the 4th of the First month, 1816, in the eighty-seventh year of his age.

A Memorial of Buckingham and Solebury Monthly Meeting, concerning OLIVER PAXSON.

THIS our beloved friend was born in the township of Solebury, Bucks County, Pennsylvania, in the year 1741; and by obedience to the

visitation of Divine kindness, became an active and useful member of religious Society; diligent and punctual in the attendance of meetings and all other religious appointments, from his youth. And being zealously concerned for the cause of Truth, and possessing a sound judgment, was serviceable in the affairs of our Society, in which he stood as an upright pillar.

During several years of the latter part of his life he was much afflicted with an asthmatical complaint, which with some other infirmities so enfeebled him as to confine him much about home; yet he exerted himself to get to his own meeting, though often in great weakness; frequently observing, "I never feel better than when assembled with my friends for the purpose of solemn worship. There may yet be much for me to suffer, and I have need to lay hold of every means of renewing my strength."

At one of the last Quarterly Meetings of Ministers and Elders which he attended, he was engaged feelingly to excite Friends to an increasing dedication of heart; and in an especial manner, that they labor to feel and maintain the unity of the one Spirit. He also attended the meeting for business; and on his return observed, "I felt strong desires to sit with my friends once more in a Quarterly Meeting at

this place, and though it has been accomplished through much bodily weakness, I feel thankful I was there."

For several weeks previous to his close, he was much confined to the house; suffering, most of the time, extreme pain, from a disease in his limbs, and an increased difficulty of breathing, which prevented his lying down; yet his mind retained much of its wonted vigor and deep interest in concerns that related to the Society at large. On taking leave of some Friends who had called to see him, he said, "My love to the cause remains strong, and my intercessions are at times fervent, that the work of the gospel of peace may go on, to the hastening of that day, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea." To some Friends who expressed a concern at seeing him suffer so much, he replied, "I have received good at the hand of the Lord, and shall I not receive evil:* nevertheless, I value the sympathy of my friends, and desire that my afflictions be not lightened or cut short, before the work is done; but that I may be strengthened to wait in resignation, till my change come." And, though a large portion of bodily suffering was meted to him near his close, yet he was favored to feel

* Job ii. 10.

the earnest of his petition, his mind being mercifully sustained to the end—sometime before which he expressed to a near friend, that an undoubted evidence had been vouchsafed to him, that his name was written in the Lamb's book of life. He continued to decline till the afternoon of the 29th of the Tenth month, 1817, when he quietly finished his course.

Testimony of the Monthly Meeting of Philadelphia, for the Northern District, concerning SAMUEL SMITH.

THIS our dear friend was born in Bucks County, Pennsylvania, the 2nd of the Fourth month, 1737, old style. His parents, Robert and Phebe Smith, were worthy members of our religious Society. His father dying when he was about eight years of age, the care of his early education devolved on his mother, who appears to have been conscientiously engaged to discharge this important trust; and her pious care for his preservation seems to have made a strong and durable impression on his mind.

In a memorandum left by him he observes, "I was favored to have a mother who labored

in much love not only to counsel but to restrain from evil; and sometimes, when the effect was not so obvious as she could wish, she would be engaged in fervent prayer that her counsel might be as bread cast on the waters that might be found after many days."

Submitting to the humbling influence of the power of Truth, he was, even in early years, preserved in a good degree of innocence.

Being of a delicate constitution and unable to engage in any laborious occupation, he removed to this city, and about the year 1763, married and settled.

He was one of those who early felt drawn to bear a testimony against the free use of ardent spirits, and the sale of that article being connected with the business in which he was engaged, it became burthensome; and dwelling near the preserving principle in his own mind, which redeems from a selfish spirit, and inspires not only with love to God, but love to our neighbor, he was strengthened to relinquish the prospect of present gain for the more enduring riches of a quiet and approving conscience.

About the year 1770, having passed through many deep preparatory baptisms, he was concerned to offer a few words in our public meet-

ings as a minister; and by abiding humble and watchful he grew in his gift; and in obedience to the clear openings of duty, was frequently engaged in religious visits to various parts of this continent. In these engagements he was particularly cautious that his example and deportment might be consistent with the awful station of a gospel minister.

Having for a considerable time been exercised with an apprehension of duty to visit the churches in England, and the concern increasing in weight and clearness, it was so matured in his own mind, that in the First month, 1789, he spread it before this meeting for its solid consideration; and having the near sympathy and unity of his friends with his prospect, he shortly afterwards embarked on that service; and returned to his family and friends in the latter part of the year 1791, bringing satisfactory testimonials of his gospel labors in that nation.

After his return he continued to be much dedicated, both at home and abroad, in endeavors to promote the cause of truth and righteousness.

Being endued with a sound judgment, and observing great care and caution in his movements, he was qualified for a useful laborer in meetings for discipline.

In the year 1799 he again yielded to a concern which had rested some time on his mind, to visit Friends in Great Britain and Ireland; and having the unity and approbation of his friends he embarked on this weighty service in the Fifth month, 1800, and returned in the Eighth month, 1801, having, as he expressed, "Through Divine favor, been enabled to perform this visit to the great consolation of his own mind."

In his various journeys on Truth's account, he was careful to keep so near his guide as to be preserved from exceeding the limits of his concern, or continuing longer from home than the clear manifestations of duty required; being tenderly solicitous that the ministry should in no respect be burthensome.

In his temporal concerns he was a good example of moderation, living within the means he possessed, and cautious not to let his mind out in undue pursuit of the things of this world; thus avoiding those anxious cares which tend to disqualify for faithful attention to religious duties.

Experiencing through a long life the preserving power of the Holy Spirit, he was frequently concerned to bear testimony to its efficacy; and in a small memorandum states,—

"Now in the seventy-seventh year of my age, I think it right to subscribe my firm belief to the sacred truth, that obedience to the dictates of the pure, holy Spirit, brings peace and happiness; but disobedience, reproof, correction and trouble—this I have found to be the case through the whole course of my life; and I think I have had this further evidence of the benefit of regarding this Divine Monitor within, that where I have attended to its secret intimations, even regarding temporal pursuits, I have never been suffered to go very deep into perplexing entanglements. Thus safety and happiness will be its blessed effects, both as it regards this life, and no doubt, that which is to come. If I have been favored to pass through seventy years of life with less difficulties and embarrassments than many others, I attribute it to that degree of attention I have paid to this inward Monitor; and the greatest perplexities I have ever been in, have been my neglecting or disregarding it. Having looked over the foregoing, now in the seventy-eighth year of my age, I can afresh subscribe to the truth of it, and have a comfortable hope that I shall be favored to lay down my head in peace with the supreme Judge and with all men."

His bodily weakness increasing, he was pre-

vented from going much from home, but his love for the cause and testimonies of Truth continued unabated. Having settled his outward affairs, and looking towards his final close, he gave directions concerning his funeral, requesting that no public invitation should be given in any meeting, and that his connexions at a distance should not be sent for; observing that he had long been grieved with the great parade of funerals in this city, amongst Friends as well as others, and with the entertainments of some in the country at the houses of the deceased, after the interment.

He continued gradually to decline in health, yet to those who visited him he appeared cheerful, and his conversation often conveyed deep religious instruction.

Towards the latter end of the Eighth month, 1817, he was confined to his bed, and passed through much bodily suffering with exemplary patience; observing, on the evening before his close, "All I can now do is to desire patiently to endure my portion of sufferings, until it shall please the Master to release me;" adding, "I have not ability now to look into my heart, and my accounts there, but I feel a confidence that mercy and peace will attend me." In the morning of the next day, the 1st of the Ninth month

he quietly departed this life, in the eighty-first year of his age.

Testimony from the Monthly Meeting of Philadelphia, for the Southern District, concerning HANNAH FISHER.

SHE was the daughter of Thomas and Mary Rodman, and was born in Newport, Rhode Island, in the Fourth month, 1764. Her father dying when she was very young, the care of a large family devolved upon her mother, to whose exemplary and judicious deportment, our dear friend has often made grateful acknowledgment. This maternal care, co-operating with the tendering impressions of Divine Love with which her mind was early visited, became the means of her preservation in much innocence. Being married in the year 1793, she became a member of this Monthly Meeting, and through the renewed and humbling baptisms of the Divine Spirit, was qualified for usefulness therein. In the year 1800, after a season of deep exercise, she came forth in the ministry, and being faithful in the little, experienced an enlargement in the gift, to the comfort and refreshment of many. From the general tenor of her conversation and

the savor of her spirit, it was evident, that having received with meekness the engrafted word, and abiding patiently under its influence, she was enabled to bring forth good fruits. Hence flowed, as streams from their proper fountain, her exemplary deportment; her care in frequently reading the Holy Scriptures in the family; and the faithful testimony which she bore to that plainness and simplicity which our Christian principles lead into—frequently expressing her thankfulness that she had been enabled to be faithful therein; adding, "I have often felt the cross in it, but it has been to me a great means of preservation."

Her sympathizing spirit was often drawn to visit the afflicted, and qualified to speak a word in season to the weary. To the poor she was a liberal, judicious, and feeling friend. Her illness was short, but the result was not alarming to her. For several days previous to the solemn close, she was at various times engaged in expressing to the different members of her family and other friends, lively exhortation, tender acknowledgment, or pertinent remarks on the necessity of being prepared for the final change. To a friend sitting by her, she said, "I have desired that my children may give up in the morning of their day, and join hand in

hand with the faithful laborers in the Lord's vineyard;" adding, "I feel nothing in my way. I feel thankful in my bed of sickness, that I have given up in the cross to my natural inclination, having been favored to keep the furniture of the house and my clothing plain and simple." At another time, addressing her children, she said, "Live in love, my dear children, may you all live in love; it will sweeten every bitter cup; there is no comfort without it." Again, "All is done, all is done; I feel so resigned, so sweet, I feel as if I were already in heaven." At another time she said, her illness had been a time of suffering to the body but not to the mind; that all was comfortable there; adding, "What a mercy! that when the poor body is in suffering, the mind should be preserved in such tranquillity." Her affliction of body appeared to be great; and she once expressed, she thought a part of it might be on account of survivors, that they might see it would not do to put off the day's work until the evening; that it was enough then to have bodily suffering. In the night previous to her close, she said, "Lord, I love thee; Lord, thou art with me: I love thee because thou hast heard my supplication. Bless the Lord, O my soul!" About an hour before she ceased to breathe, she sweetly expressed,

"The Lord is with me:" clearly conveying to the minds of those present, her resignation to this allottment of unerring Wisdom, and her thankful sense of his supporting arm under it.

She died the 12th of the Ninth month, 1819, in the fifty-sixth year of her age.

Testimony of Burlington Monthly Meeting, concerning GEORGE DILLWYN.

BELIEVING that it may have an animating effect on the minds of survivors, we feel engaged to prepare some account of this our dear deceased friend.

He was born in Philadelphia, the 26th of the Second month, 1738, old style, of parents members of the Society of Friends: and being at an early period of his life deprived of the tender care of one of them, this loss was supplied by the Shepherd of Israel, in qualifying the surviving parent, who judiciously retained her influence in his affections, to watch over him with maternal tenderness for the welfare of his immortal part; and in the course of time, she was favored with the comfort of beholding a son dedicated to the Lord's service.

In early life he appears to have had a strong

propensity to the vanity of dress and amusements often incident to youth; but through adorable goodness, the ground which his pious parent had labored to prepare, was not, by the heavenly Husbandman, left unproductive, for he became qualified to bring forth much fruit.

He was engaged in mercantile pursuits for some years, which terminated in disappointment and loss; but such was the integrity of his mind, that he carefully retrenched his expenses, so that no man suffered loss by him. Thus, through the renewed visitations of Divine Grace, which led him to do justly, love mercy, and walk humbly, the strong will of man was so far subjected to the humbling power of Truth, that his afflictions were productive of a blessed effect. Having experienced in a degree his robes to be washed, he was called to the work of the ministry, and appeared therein about the twenty-eighth year of his age.

Endowed with a comprehensive and penetrating mind, which being sanctified by the great Head of the church, he was made eminently useful in promulgating the glad tidings of the gospel of peace extensively on this continent; and being earnestly engaged to keep his eye single to the pointings of his Divine Master, who had called him to the work, he felt drawn

to pay a religious visit to parts of Great Britain, Ireland, Holland, Germany, and the south of France. Having obtained certificates of free concurrence from the respective meetings of which he was a member, he embarked in the year 1784, and continued to be engaged in that service, much to the satisfaction of his friends in Europe, as appears from ample testimonials produced by him on his return to his native land in 1791.

Our beloved friend remained a member of this meeting, holding up an instructive and animating example of dedication to the work of the ministry, until the spring of 1793; when, apprehending it to be his religious duty, he removed with his wife to reside in Great Britain, having obtained from his brethren here a certificate for that purpose. During his stay there it appears he continued to labor, as he was furnished with ability, to the edification of the churches. Feeling his mind released from further service in that country, he returned to Burlington in 1802, with a satisfactory certificate, where he continued to reside until the close of his useful life; and having been as a faithful servant, diligent in the morning and meridian of his day, he was permitted to pass his declining years much in retirement, seldom going

from home, yet with exemplary care attending with his family the particular meetings of which he was a member; saying, that "He did not find his meetings did him much good, if he could reflect upon having left any person in his service unnecessarily at home."

In his private life he was a bright example; daily evincing a concern to live near the spring of Divine Grace; and in social intercourse with his friends, he was remarkable for the sweetness of his spirit and conversation. He had been unusually exempt from bodily pain even in advanced age, until the 3rd of the Second month 1820, when on his way to meeting, the ground being covered with sleet, he fell and fractured the hip bone. The attendant pain being very distressing, and every exertion failing to afford relief, a state of deep suffering ensued; his exercised mind was tempted, tried, and afflicted, as he expressed, beyond what he had ever before known, and his concern was, that he might be enabled to wait in deep abasement until light should arise upon his dwelling. Thus he passed nearly five months of great bodily suffering, and seasons of close mental conflict, through all which, the Christian character shone with brightness; and although the general clothing of his mind was baptism and exercise, yet it was

grateful to observe, within the last two or three weeks of his life, acknowledgments of consoling relief. At one time he expressed, "I find there is a comfort over which disease has no power." And at another, after a favored opportunity of religious retirement, "Now I am prepared to adopt the language—Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

For some days before his close, his frame being much weakened by continued pain, he was confined mostly to his bed, often desiring to be kept quiet; he was evidently engaged in secret intercession; and expressed his belief that there was a mansion prepared for him.

The morning of the 23rd of Sixth month he lay quiet, being less affected by pain; a little after noon he reposed to sleep, in which state, without any apparent motion except a slight movement of those lips which had lately been employed in acknowledging himself a monument of Divine mercy, his spirit was released.

How instructive is the contemplation of such a life, extended to more than eighty-two years, the greater part of which appears to have been abstracted from worldly pursuits, and dedicated to the noblest of purposes, replete with the de-

sire of gathering souls unto God, and expanding with Christian benevolence to the whole human family.

His remains were interred in Friends' burial ground in Burlington, the 25th of Sixth month, 1820.

Testimony of Kennett Monthly Meeting, concerning RACHEL BARNARD.

THIS our beloved friend was the daughter of Ephraim and Elizabeth Wilson of Londongrove township, Chester County, from whom she received a guarded education; and being brought, through the inshinings of Divine Light, to see the necessity of great circumspection in dress and deportment, she was enabled to bear the cross in early life, and to be an example of plainness and sobriety.

Having experienced that peace which is the reward of well-doing, and patiently abiding under the Lord's forming hand, she came forth in a lively and acceptable testimony about the twenty-third year of her age; and taking heed to the gift received, became a well qualified minister of the Gospel. After her marriage, she became a member of this meeting, and being endued with sound judgment, was engaged in

our meetings for discipline, that the testimonies of our religious Society might be preserved on their primitive ground. Although of a tender constitution, having the unity and sympathy of Friends, she devoted much of her time to the service of Truth; visiting the meetings generally on this continent to the satisfaction of the visited. In the course of her travels, as well as at other times, she was well qualified for service in families, and sometimes intimated she felt but little freedom to go on formal visits. On returning from one of her latter journeys, she expressed to some Friends her thankfulness for having been so mercifully supported; and appeared anxiously concerned to perform what she believed was required of her, while bodily strength would permit. Under declining health she attended the Yearly Meeting at Baltimore, and some of its constituent branches, much to the relief of her own mind, and to the satisfaction of Friends; and soon after being confined to her bed, expressed thankfulness that she had been favored to reach her outward habitation with a peaceful mind; intimating a belief that she might now be released from such exercises, and that her time was hastening to a close. Her bodily affliction being great, she appeared desirous to be released, if it was the Lord's

will: and feelingly expressed, "'By Grace ye are saved, through Faith.' I have often thought if that could be fastened on the minds of the people, as it is on mine, they could not dwell at ease; though they might swerve to the right hand or to the left; but there would be a coming back. And while I sympathize with the rightly exercised in their many trials and deep baptisms, I exceedingly lament the situation of those that are, as it were, half Jew and half Ashdod."

On the morning of her decease she expressed an apprehension that she had passed the last night of her sojourning here. And at a time of much extremity said, "Gracious Father, please to grant me a little rest;" which she mercifully experienced. After this, in a peaceful manner she expired, the 16th of Eleventh month, 1820. in the fortieth year of her age.

Testimony of Haddonfield Monthly Meeting, concerning our beloved friend RICHARD JORDAN.

IT appears from memorandums which he has left, that he was born at a place called Elizabeth, in the county of Norfolk and colony of Virginia,

the 19th of the Twelfth month, 1756, and that his parents, Joseph and Patience Jordan, were members of our religious Society. His father being much from home on business, and his mother dying whilst he was quite young, his education was so far neglected, that he was but a few times at a religious meeting of Friends, until he was twelve years old. But the watchful care and unspeakable mercy of the Lord, were manifested in the tendering visitations of his Holy Spirit, exciting awful impressions on his mind respecting a future state; and raising at times fervent desires after an inheritance among the spirits of the sanctified in heaven, when time to him should be no longer. But not keeping close to this religious exercise, the tendering sense of Divine Goodness became much effaced, his mind alienated from the Source of all true comfort, and his feet with avidity were tracing the paths of temptation and lying vanities. In this condition it pleased the Shepherd of Israel renewedly to bring him under a deep sense of judgment and condemnation for sin; and as he patiently and humbly abode under this refining baptism, though at times tempted to give up all hope of ever attaining to a state of acceptance and peace, he was, through great mercy, enabled to surrender

himself into the hands of his all-sufficient Redeemer, and brought into a living and heartfelt experience of reconciliation to God, through Jesus Christ our Lord.

Being married and settled in North Carolina, and having passed through many deep and various baptisms, with an awful impression that he was called to the ministry, and at times a sensible feeling of the Divine Hand putting him forth therein, which he strove to avoid; he was, in the twenty-fifth year of his age, enabled to resign himself to the disposal of the blessed Head of the church, and strengthened to express a few words in a small meeting of Friends; which yielded indescribable peace to his hitherto oppressed and afflicted soul. His appearances in the ministry were for a long time small, and not frequent; his mind being covered with a fear and dread, lest he should shoot out into branches, and not truly know an establishment in the Root of immortal life. He kept much at home, except attending his own Yearly Meeting, and some neighboring meetings in Virginia, and also travelling on foot in religious visits to some places in North Carolina. Being faithful in the little, his qualification for further services became enlarged, and feeling a religious concern to visit the meetings of Friends in the northern

and eastern States, he opened the same to his friends, and in the Third month, 1797, obtained certificates of their unity, from the Monthly and Quarterly Meetings of which he was a member. His visit to those parts was attended with the savor of Divine life, and as a messenger of Christ his fervent labors in the ministry were made effectual to the quickening of many minds, and to the real edification of the church. Some time after his return from this journey, his mind being often greatly reduced and humbled, a prospect of extensive religious service in foreign parts was weightily spread before him, which, through holy help, he was enabled to give up to; and in the Second month, 1800, after receiving the requisite certificates, he left his residence with a humbling sense of the Lord's hand upon him; and soon after embarked at New York in a vessel bound for England. Being strengthened to complete his visit with much acceptance and in the unity of Friends, to most of the meetings in Great Britain and Ireland, and also to several parts of the continent of Europe, where he experienced many remarkable preservations, and signal interpositions of Divine Providence, he returned to America in the Tenth month, 1802. After a lapse of several months, believing himself called upon to reside some time

in Connecticut, he removed with his family to Hartford, in that State, in the year 1804. Whilst an inhabitant there, he paid several religious visits to distant meetings; and in 1809, being satisfied that it would be right for him to leave those parts, and again change his residence, he spread the same before his friends; who after due deliberation, signified their unity with his prospect; and he accordingly came and settled within the limits of this Monthly Meeting. His time for several years was much occupied in attending to the services of our religious Society, and in performing some religious visits. In the management of his temporal affairs, he was remarkably cautious of entering into engagements or contracting debts, lest through any unforeseen occurrence, an honorable and punctual discharge of them might be improperly delayed or prevented, and a blemish be thereby brought upon the cause of Truth, which to him was more precious than any earthly possession: this guarded circumspection was so strictly maintained, that, making his wants few, he rarely had any unsettled accounts on hand.

Being devoted to the service of his heavenly Master, he was made an able minister of the gospel; and though at times, in the beginning

of his communications, he might seem to the superficial observer, to move on in weakness, yet to the truly gathered spirits he was felt to be exercised in watchful care not to proceed faster or further, than as the great Shepherd of the sheep was pleased to lead along, in the openings of the Divine gift. His reverent, humble waiting, and deep exercise of spirit, in his silent sitting in our meetings, were instructive, and at times had a reaching effect upon the minds of those around him; and when put forth to speak to the people, it was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; baptizing the audience, and clearly opening to individuals their states and conditions, showing with indubitable certainty, that the pathway of peace and salvation was through the effectual operation of the cross of our Lord Jesus Christ.

In the Third month, 1825, he met with a close trial in the death of his beloved wife, which he bore with exemplary resignation.

In the Eighth month, 1826, returning from a visit to Salem Quarterly Meeting, held at Woodbury, and conversing with a friend in allusion to a visit he had lately made to Friends in Philadelphia, he expressed the great peace and satisfaction he felt in recurring to it; emphatically

saying that it would be his last visit, and appeared settled in the conviction that the happy period of his release from the trials of time was near at hand. In a few days after this, he was taken unwell; and in this his last illness, which continued about two months, he had much conversation with several of his dear and intimate friends, upon the present state of our religious Society, earnestly declaring as his belief, that all those who were led by the Spirit of Truth, would feel themselves constrained to acknowledge all that is recorded in the Holy Scriptures, concerning the coming, the sufferings, and offices of our Lord and Saviour Jesus Christ, as He appeared in the flesh at Jerusalem. He several times declared as his firm conviction at that awful period, that however painful the present state of things was, to the sincere followers of the Lamb, yet he fully believed it would be made the means of purifying the Society of much of its dross; and that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion. He had seen, (he said,) that the Lord would take the cause into his own hand, and none should be able to hinder him: that those of this Society, who had been highly favored, but who had turned their backs and forsaken Him, would be cast

out, and others brought in, who would stand for the honor of his great Name, and for his cause in the earth.

On the 16th of the Ninth month, a friend calling to see him, he intimated that he thought his recovery very doubtful, considering his age, and the great prostration of his strength; but he several times remarked that "He had no will but the Lord's will." He expressed with much feeling and deep sorrow, his concern for those, who, by giving way to their creaturely wisdom and carnal reasoning, have departed from the Christian faith. With much emphasis he said, "Oh, what will those men do, that deny the divinity of our Lord and Saviour Jesus Christ! what refuge will they have at such a time as this; on a sick bed,—O, what will become of them!"—Once he said, "I would not be in their state for any thing in the world." He intimated that during this sickness, he had much opportunity for reflection, both by day and by night; and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation, which, added he, is by the mercy of God, through the merits and the grace of our Lord Jesus Christ. Then he said with much emphasis, "My hope, my only hope for salvation, is in the mercy of God,

through the merits of Jesus Christ." These, or words nearly similar, he repeated several times during the course of the conversation. He enlarged very instructively on the ground of this his hope, and the great stay and comfort it was to his mind:—"Oh," said he, "I would not give this hope in the mercy of God, through Jesus Christ, for the whole world." He then proceeded to relate, how, during that illness, many Scripture passages, both out of the old and new Testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine Love for the restoration of poor fallen man, and the salvation of sinners. After setting forth the fall of man, through the temptation and subtlety of Satan, and his aspiring above the station appointed him by Divine Wisdom, he proceeded to open some of those passages, beginning with the promise of the seed of the woman, that should bruise the head of the serpent; and enlarging upon many scripture testimonies showing that this Seed is Christ, even He who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, an Advocate with the Father, and Mediator between God and man. He enlarged upon what faith in God, and in our Lord and Saviour Jesus Christ,

had done in every generation; then emphatically said, "This is also my faith, and I shall die in it, as I have lived, hoping in God's mercy, through our Lord and Saviour Jesus Christ."

On the 18th of the month, being alone with a friend, he entered into conversation on the present state of Society, and remarked that there were many under our name, who had made a mere profession, but had never been convinced of, nor yielded obedience to, the principles and doctrines of Friends; and it was no marvel if such were carried off with unsound notions. He said, he believed it had been permitted, in order to manifest such as these, but he was firm in the faith, that the ancient doctrines and principles of the Society, as set forth in the Scriptures, would prevail; and all those who were building on Jesus Christ, would be preserved, amid all the storms and commotions that now agitated the Society; and it would yet arise and shine in more of its ancient beauty than many now living have ever seen it; adding, "I may not live to see it, but there are some of you that will." He remarked to a friend who called to see him: "It is a satisfaction to reflect that my outward concerns are all settled." After a solemn pause he added, "I

know that I am a poor creature, and have nothing to depend on but the mercy of a gracious God, through Christ Jesus my Lord. Oh, these poor things that are trying to do away all belief in the authenticity of the Scriptures, and in a Saviour, what will become of them! No other foundation can any man lay than that which is laid." His bodily sufferings were at times great, but he was preserved in patience and resignation to the Divine will; and several times he ejaculated with much earnestness, "Oh, blessed Saviour! Oh, Lord Jesus, help me!" evincing that his dependence was placed upon the Physician of value.

A few days before his decease, he remarked to a friend, that the crisis had not been shown to him, when he should be taken; but from the way he felt, he thought it could not be much longer. The friend intimating that she supposed he thought he should not recover, he answered, "I leave it all to Him who knows how to order all things for the best. I have no desire but that his blessed will may be done."

On Sixth-day, the 13th of Tenth month, he became much worse, and about three o'clock on Seventh-day morning, the approaching change was apparent. He was in much suffering until about ten o'clock, when the conflict seemed to

be nearly over; and breathing shorter and shorter, he quietly and calmly departed, about a quarter after eleven o'clock, that forenoon, in the seventieth year of his age, being a minister about forty-five years.

A Testimony of Shrewsbury Monthly Meeting, concerning HANNAH H. HARTSHORNE.

"BLESSED are the dead who die in the Lord." Believing this language applicable to the subject of the following memorial, we are desirous the account may have a useful effect, particularly on those in early life, and encourage them to prize every visitation of Divine love and mercy, and dedicate their hearts to the cause of their Redeemer.

Hannah H. Hartshorne, daughter of John and Hannah Hartshorne, in very early life evinced a tenderness and feeling under religious impressions, a sense of Divine love and mercy, and a desire to be of the number of those children, of whom the blessed Saviour testified, "Of such is the kingdom of heaven." Her natural disposition was lively and active; hence she often felt the restraints of a guarded education to produce a cross to her inclination,

particularly in an attire consistent with our profession.

It appears from her diary, that it was her practice from twelve years of age, to retire to her chamber, there in secret to hold communion with Him who had touched her heart with his love, entering into close scrutiny how she had passed the day. A painful disease confined her to the bed about three years—two of which she was deprived of the use of nearly all her limbs —attended with acute protracted suffering. which she was enabled to bear with patient resignation, acquiescing in the trying dispensation, from the full persuasion it was permitted in best wisdom; saying, "I believe if I entirely resign my own will, that Power that has been with me, will continue with me to the end of my pilgrimage; if it is not presumption in me to say so."

The following is extracted from her diary.

"Can I be grateful enough for the many blessings I daily receive from that good Hand, which has been near me. Poor and unworthy as I am, my Heavenly Father is mindful of me, and has graciously condescended to sweeten the bitter cup of suffering, which in mercy He has seen meet I should drink of. And although at times grievous to be borne, I believe my afflictions

have been blessed to me in many ways; they have had a tendency to wean me from the world, and stain the enjoyments thereof in my view. O, that all my young friends knew the incalculable benefit arising from an early dedication of ourselves to the Lord; we can never begin too soon to prepare for death. I now see there is more real enjoyment in humbly submitting to His will concerning us, than in all the pleasures of this world, which soon pass away, and will never afford peace of mind. May others see the Lord's hand in my illness; the marvellous loving kindness of my God, who has wonderfully been my support."

On the state of Society, she notes: "Seventh month 19th, 1827. This is a scattering time in our Society; many who were once as way-marks amongst us, have turned aside, and widely departed from the true faith, from the path trodden by our primitive Friends, who suffered persecution, hard for flesh and blood to bear; but through all they continued steadfast in the truth. How different in the present day! those who have departed and separated themselves from the Society, are trying to draw the young and inexperienced into their views on important and solemn subjects. Oh! may they be brought to see their error and re-

pent, ere it is too late. The young people are much to be felt for; may they be able to judge rightly." She was frequently introduced into great poverty of spirit, which brought her mind into close exercise, and being of a retired, diffident disposition, this led into fear, lest she had offended her heavenly Father. She could not trust to former experience, nor live on the manna of yesterday, but desiring daily bread, sought it where it was to be found; enduring without a murmur, all that her gracious Redeemer was pleased to appoint for her purification and refinement; saying, "If it is the will of my heavenly Father, I think at times I could cheerfully suffer (if possible,) more than I have already gone through; but when He is pleased to say it is enough, I shall be thankful, though I know it is an awful thing to die;" adding, "I am a poor creature, but I feel quiet, and hope it is not a false rest. I have nothing of my own to trust to, but the Grace and merits of my blessed Saviour, who has done much for me." Giving some directions and messages, she added; "Live so as to prepare in health for such a time as this; read the Scriptures; I have found great comfort in reading them, though I sometimes could not feel that, I have at other times felt, but it now affords me satisfaction. How differ-

ent things appear on a sick bed! Many opportunities I have not improved. I am sorry for not having been careful enough when at meeting to have my mind engaged as it ought to be. Now I feel the privilege of attending meetings; Oh, prize it." She spoke of her dissolution with much tranquillity, saying, "I believe my death will be without a struggle. I feel it will be peaceful; and that you will be spared the trial of seeing me suffer at the last." At another time, "How dreadful it must be to feel distress at such a time as this; what can be equal to it!" Again, "It is through the crucified Emmanuel I hope for acceptance; I have done nothing to merit the favor. I have had a bitter cup, but it has been sweetened to me. I have not had one pain too much; sweet peace has followed taking up the cross. Many things were a cross to my inclination, but I endeavored to be faithful, and have been rewarded. Dress is trifling; I have considered it so since being sick; it is vanity—the world and its follies. Oh, if the light becomes darkness, how great is that darkness. It is necessary to have oil in the vessel. Be ye also ready, for at such an hour as ye think not, the Son of Man cometh. As my bodily powers weaken, I am stronger in the inner man." Desiring to hear a chapter read, she said, "Oh,

the prospect I have had this morning of the happy state. I want to go to join in singing praises and thanksgiving. I long to enjoy what I have been favored to see. It is a foretaste, but it is almost too much for any clothed with mortality to feel. What is to be compared with a happy eternity!" Having passed through an exercising season of mental conflict, she broke forth: "Rejoice with me, I have had a sweet prospect of angels, to carry me to the bosom of my Saviour. I have seen a white robe and a new name; it fully compensates for all my sufferings. I long to be gone." Some days after, she was heard in a feeble voice to say, "Receive me into thy kingdom; Oh, the quiet and sweet peace. I only asked for the lowest seat, and the arms of my Saviour are open to receive me!" Three weeks previous to her dissolution, the power of articulation entirely ceased, leaving her senses unimpaired; and at the same time all pain left her. At this period, herself and friends apprehended her close was near; a clear prospect seemed given her of entering into rest, and that a crown awaited her; which she intimated in an impressive manner, with a countenance composed and pleasant. But in unsearchable wisdom she was again deeply tried in body and mind; yet it was evident that the Ever-

lasting Arm was underneath. She intimated (by writing,) that she had been too anxious to be released, to enjoy the rest she had a prospect of, but now felt peace in being resigned to life or death; adding, "I believe it is not entirely on my own account I am continued in suffering." At another time; "As much as I suffer, I would not change my present situation for any thing in this world, for what is it to me now? I feel nothing in my way. Let not the world, nor the things of it, ever stand in the way of duty; the cross must be borne, if we expect to obtain the crown." Thus continuing in unshaken faith on the one sure foundation, Christ Jesus, the Rock of Ages, until it pleased Infinite Wisdom to release her spirit in the manner she had a prospect of, being favored to experience a mitigation of bodily pain, and relieved from exercise of mind, some time before her departure, she appeared centred in a calm, patiently waiting her change, the prospect continuing of an admission into those enduring mansions, where it is believed her "treasure was laid up." A few hours previous to which event her speech returned, and the last expression she was heard to utter was, "resignation." Soon after, (about the hour she had mentioned,) without apparent suffering, she sunk as in a slumber; and gently

breathed her last, the sixth of the Fifth month, 1828, in the twenty-third year of her age.

A Testimony of Kennett Monthly Meeting concerning our esteemed friend JOHN PARKER.

HE was born in Wilmington (Delaware,) in the year 1748, and had a birthright in the Society of Friends. By the death of his father he was deprived at an early age of his parental care. About the 14th year of his age, he was put apprentice within the verge of London Grove Meeting, which he sometimes attended; and has often been heard to mention the many heart-tendering seasons he there experienced under the baptizing ministry of divers Friends, whom he ever after had in grateful remembrance. Being of a sprightly disposition, and under but little restraint, no lasting impression was then manifest, but no doubt it was as bread cast upon the waters, found after many days. He served out his apprenticeship with reputation.

About the 26th year of his age, he entered into the marriage state, and settled within the verge of Kennett Particular Meeting, to which he belonged until his decease. Not long after

his marriage, a time of great commotion overspreading our country, he was brought into deep exercise; having but little to support his family, but what he procured by his own industry, he was made willing to put his trust in that Power which clothes the lilies and feeds the sparrows. It was about the 28th year of his age, that it pleased the Lord, in the riches of his mercy, to visit the mind of our dear friend with the powerful influence of the Holy Spirit, bringing his strong will into subjection, and sanctifying for the Master's service, the talents with which he was endowed. It was then he believed himself called to the solemn office of a Gospel minister. This, to him, was a humbling dispensation; saying he felt so poor, so little, and uninstructed in the work of religion, that he could hardly esteem it possible that the Almighty would condescend to make use of so unworthy an instrument, for the promotion of his holy cause. His first appearance was in few words; and continuing in faith and patience, he grew in the Divine gift, and for many years was a faithful and able minister of the Gospel; though not in the words which man's wisdom teaches, but in the simplicity and power of the Holy Spirit, to the edification and comfort of many.

He was enabled to bear with meekness, a firm

and unshaken testimony against the shedding of human blood, and to the coming of the peaceful kingdom of the Messiah; in which he was supported in his wonted cheerfulness, and evinced the soundness of his faith, by many times patiently suffering the spoiling of his goods, and was also much engaged to strengthen the hands and confirm the faith of those who were ready to be dismayed.

It may be truly said he loved peace, and earnestly labored to promote universal love, unity and good order in the church. He was a man of an original cast of character, not very thoughtful of what he should eat, or wherewithal he should be clothed; and feeling happiness and contentment within himself, he seemed to spread a ray thereof where he went. Having acquired a considerable fund of useful knowledge, which joined to a familiar and unassuming manner, made his company agreeable and instructive, many were comforted therewith. In the hour of affliction, in the chamber of sickness, and by the death bed, his character appeared in its most endearing aspect, being peculiarly gifted to administer consolation at such solemn seasons.

In his worldly concerns, he set a good example of moderation, contented to live within the means he possessed, and cautious not to let his

mind out into worldly entanglements, which tend to disqualify for a faithful discharge of religious duties; not suffering any thing of a pecuniary nature, nor the inclemency of the weather, to prevent his attendance of religious meetings, if health permitted. He was a laborious man, working diligently with his hands to provide things necessary and honest in the sight of all men. A blessing having attended his honest endeavors, he supported his family with reputation; and the example he has left behind in this respect, was of more real value than large patrimony.

Being of an unsuspicious temper, and charitable towards others, he was loath to believe that any who professed religion could be insincere; and was disposed to make every allowance for the weakness of human nature, that the most liberal charity could require. When a discontented, dividing spirit, made its appearance in our Society, he witnessed its progress with deep feeling; and to the day of his death, his spirit was grieved, and borne down in beholding the desolations which abounded; but when it became apparent that the cause of Truth was at stake, and that the doctrine and discipline of our religious Society ought to be maintained, even at the sacrifice of personal

considerations, he met the crisis with that firmness which had characterised him through life, not regarding the frowns of men, where he believed the testimony of Truth was concerned. However deeply affected with evidences of a slanderous spirit, he was not to be deterred in the honest discharge of apprehended duty.

During the course of last winter, he was severely attacked with a catarrh fever, from the effects of which he never fully recovered. A short time previous to our last Yearly Meeting, he performed a visit to his friends in Philadelphia, and parts of Jersey; and though laboring under much debility of body, attended meetings as they occurred; and by information received, he was in most of them acceptably engaged in public testimony, and manifested a freshness and greenness in his old age, animating to others. He attended our last Yearly Meeting, but was impressed with a belief that it would be the last he should attend. After his return home his bodily debility increased, though his mind seemed to brighten. About three weeks before his decease, he mentioned to a friend; "I think much of late about dying;" adding, "It is a serious thing to die. If the righteous scarcely are saved, where shall the wicked and ungodly appear." About a week after, in his last public

testimony, being in a very weak state of health, he quoted the text, "Whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures might have hope;" this he explained to be the hope of eternal life, through Jesus Christ; and that the doctrines of the Scriptures, with regard to Christianity, were to be devoutly read and believed; and as we advanced in religious experience, and above all, as we drew near the solemn close of time, we should, if we really were members of the Church of Christ, increase in desire to read and to meditate upon the promises and consolations of the sacred volume: closing with these words; "What better can I say in conclusion, concerning these writings, than to use the language of a learned and pious man; 'They have God for their author, salvation for their end, and truth, without any mixture of error for their matter.'" Near this time he remarked to a friend; "As regards myself, I can remember the time in my youth when I first gave in my name to serve the Lord. I was broken down and deeply contrited; and in this lowly state, experienced inexpressible peace and sweetness of feeling. A renewal of this precious feeling, I have felt at various periods of my life;" and added, "I think I have felt a

measure of it now in my old age." With respect to the leaders of the party which had seceded from Friends, he said he was fully convinced, that the ground of their departure, was radical unsoundness in the Christian faith, having rejected the doctrines of the divinity and mediation of Jesus Christ; and further added, that for such as had been beguiled and misled by these leaders, he felt much sympathy and great anxiety. Speaking of the awfulness of a denial of Christ, he said; "The divinity and mediation of Christ, form the foundation-stone of the Christian religion; all that is built on any other foundation than this, will be found to be built on the sand." And further gave it as his opinion, that the want of true humility, and the pride and arrogance of the human heart, had been the means of estranging many from the path of peace. With regard to an individual, he said; "He believed he had been too high-minded to receive the caution and advice of elders, and other faithful Friends; and that he had always thought it right himself, to take such counsel, and had found safety in it." Some days before his decease, he said; "I have much comfort here; my only hope is in Christ and in his mediation and intercession with the Father, for my being received in the end." He express-

ed at another time, when under great suffering: "Oh, that I had the wings of a dove, that I might flee away, and be at rest. Be near me, O Lord, in these times of great trial, when the soul is about to be separated from the body. O Lord, my trust is in thee, let me not be ashamed." Two days before his death, finding himself growing worse, he took an affectionate leave of his family, and spoke at some length, setting forth his faith and belief in the dear Redeemer, who gave himself a ransom for all. After this, he often appeared to be either in vocal or mental supplication, until First-day morning, the 12th of the Seventh month, 1829, when he quietly breathed his last; being in the eighty-first year of his age. Having labored earnestly for the promotion of the blessed cause of truth and righteousness in the earth, the remembrance of his faithful labors is precious to many minds.

A Testimony of Haddonfield Monthly Meeting of Friends in New Jersey, held Second month 8th, 1830, concerning our beloved friend SARAH CRESSON.

THIS, our dear friend, was the daughter of Joshua and Mary Cresson, members of our reli-

gious Society, and was born in the city of Philadelphia, in the year 1771.

Early in the morning of life, her mind was awakened to the great and important duty of preparing for a happy immortality; and not reasoning with flesh and blood, but yielding obedience to the Light of Christ, she grew in Grace, and became eminently qualified for usefulness in that ministry, whereunto we believe she was called, and appeared in the public exercise thereof, in the 20th year of her age.

She was engaged in our religious meetings, and on other occasions, to wait in solemn silence before the Lord; so that the reverent frame of her mind was apparent in her countenance, and seemed to shed its influence on those around her. Continuing dedicated to that dignified cause in which she was engaged, she became enlarged in the ministry, and travelled much on this continent, in the service of Truth; in the promotion whereof her mind was deeply interested; and under the prevalence of that humility, which was the clothing of her spirit, ascribed all to Him, who is the author of all good; saying, "I feel it needful to remember, that I can do nothing for myself, or for any one else, however dear and beloved, unaided and unreplenished with heavenly virtue and grace."

In the year 1807, she removed to live within the limits of this Monthly Meeting, of which she continued a member; fervently laboring in our meetings for the cause of her Divine Master; and being eminently favored in supplication and prayer, she seemed to have near access to the Throne of Grace.

Her sympathising spirit was often drawn to visit the habitations of the poor and afflicted; and her benevolence in administering to their wants, will, we trust, be had in lasting remembrance by many.

She attended our last Yearly Meeting, and was very acceptably exercised therein; shortly after which, she was mostly confined by bodily indisposition, and was several times heard to say, "She believed she should not attend another Yearly Meeting, or again visit her friends in Philadelphia, as the period of her removal from this scene of probation was near at hand." Adding, "How desirable it is to live each day as though it were the last; to be in truth, a dedicated disciple of the blessed and holy Jesus; however stripped and tried; however cast into the furnace, heated seven times more than ordinary." At one time she said, "Oh, to be a purified spirit, a saint clothed in white raiment; how is it to be coveted, though

all things else vanish, or become as a scroll! Oh, then may we be strengthened to say, 'Let not thine hand spare, nor thine eye pity,' omniscient, holy One—completely pure—ineffably glorious!—for I am sensible, all that I can enjoy, must be by the influence of thine unfathomable, unbounded mercy!"

In speaking of the separation which had taken place from our religious Society, she said, "It had been produced by a departure from first principles in many ways."

This, our dear friend, dwelt much in retirement, believing that in frequently waiting in secret before the Lord, our spiritual strength would be renewed; and we become thence enabled, in our intercourse with each other, to witness preservation from indulging in vain and trifling conversation.

It was also her religious concern to be preserved from feeling hardness, or bitterness towards her fellow creatures; believing the more we dwelt in the spirit of the blessed Jesus, the more we should be enabled to stand before our enemies; often expressing, that "meekness is the Christian's armor."

At one time, she supplicated thus: "Most holy, heavenly Creator! Lord of heaven and earth, and sea! I would with all my sense of

vileness, ask thee, to deliver me from this hour and power of darkness, and temptation! Oh! let me trust in thy power, and recur to the merits of Jesus, the Son, and Sent of thee, that I may wait and hope for thy forgiveness, and escape from destruction."

For some time previous to her confinement by indisposition, she was frequently engaged in her ministerial gift in our meetings, bringing forth out of the treasure-house things ancient and new; and was favored with renewed ability from time to time to preach Jesus of Nazareth, and Him crucified, to the confirming of many in the truths of the Gospel, saying, "Unless I can preach Jesus Christ, and Him crucified, my lips must be forever sealed in silence."

The preaching of this Scriptural doctrine, gave offence to some of those who had embraced unsound views, under the specious pretence of greater light, and deeper insight into the mysteries of the Gospel.

About two weeks before her decease, she left her home to try the effect of a change of air at Woodbury, where in a few days she was attacked with bilious fever.

A state of severe mental conflict was permitted, in inscrutable wisdom, to attend our beloved friend; as it has also many other dedicated servants of the Most High. Yet amidst this

season of deep baptism, we have reason to believe that her hope and confidence in the Rock of her Salvation, was in great mercy renewed. A day or two before her death, she was observed to clasp her hands together, and express these words, "Oh! my soul, praise be to God!" which were nearly the last words she was heard to utter. After which she remained nearly quiet, and calmly closed her life on the 23d of the Ninth month, 1829, aged 58 years; a minister about 38 years. The remarkable, peaceful and sweet solemnity, felt by those present at the time of her close, was an evidence, we humbly trust, that she is admitted into that holy city, which needeth not the light of the sun, nor of the moon; for the glory of God doth enlighten it, and the Lamb is the light thereof. Her remains, accompanied by many Friends, were interred in Friends' burial ground at Haddonfield, on the 24th of Ninth month, 1829.

Testimony of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Eleventh month 25th, 1829, concerning our beloved friend HANNAH EVANS.

SHE was the daughter of David and Mary Bacon, late of this city, and was born in the

Third month, 1765. In early life, she was made sensible of the fear of the Lord, and through the gracious extendings of his love, was drawn into submission to the humbling power of the Cross of Christ. Being concerned to abide under the purifying operation thereof, she was enabled to maintain a steady example of humility, and a close adherence to our religious testimonies, and was thus gradually prepared for usefulness in the church.

In the year 1786, she was married to our friend Jonathan Evans, and settled within the limits of this meeting; and sometime after was appointed an elder; which station she endeavored to fill with fidelity and a tender concern for the prosperity of Truth, and a lively exercise for the improvement of her fellow members.

She was an example of simplicity and self-denial in her family, and endeavored to bring up her children in the fear of the Lord; being more concerned for their everlasting welfare, than for the acquisition of any temporal advantage.

In seasons of religious retirement, when the family was collected in silence, or for the purpose of reading the holy Scriptures, and other religious books, the fervent exercise of her spirit was often felt, to the tendering of the hearts of those present.

She was circumspect and solid in her deportment, yet affable, affectionate and cheerful; rendering her company agreeable and instructive. Feeling much sympathy with such as were under affliction, she was often engaged in alleviating their distress, laboring to promote the welfare and happiness of her fellow creatures.

Being endued with a sound judgment, sanctified by Divine Grace, she was made eminently useful in the exercise of our Christian discipline, laboring in meekness and love to support the salutary order of church government. She was faithful in private labor with such as had missed their way; earnestly and affectionately seeking their restoration.

Having for several years been impressed with a weighty sense that in the ordering of Divine Wisdom, she was called to the ministry of the Gospel of Christ, she was greatly humbled under the prospect; and after enduring various baptisms, preparatory to this awful work, she was strengthened to resign herself to the all-wise direction of the blessed Head of the Church, and came forth in public testimony in the year 1801.

In our religious meetings, she was engaged in humble, reverent waiting on the Lord, for

the renewal of spiritual strength, being concerned not to move in the exercise of her gift, without the fresh evidence of Divine requiring.

With the approbation of this meeting, she paid religious visits to many of the meetings of Friends, within our own, and some of the neighboring Yearly Meetings; though, during the last sixteen years of her life, her constitution was so impaired by frequent attacks of severe illness, that she was unable to travel much. Yet in this debilitated state, and even while under great bodily infirmity, she manifested a continued dedication to the cause of Truth, in the diligent attendance of our meetings for Divine worship, and for discipline; in which respects her care and example were conspicuous, even when her weakness was so great as scarcely to admit of her going out. She suffered much in spirit on account of the attempts made of latter years to destroy a belief in the authority of the holy Scriptures, and faith in the divinity and offices of our Lord and Saviour Jesus Christ; and was concerned to bear testimony, both publicly and privately, against the danger of yielding in the smallest degree, to the delusive opinions of those, who, under a profession of great spirituality, were secretly endeavoring to undermine the foundation of the Christian religion.

On the 22nd of the Second month, 1829, she was taken very ill. On Third day morning, the 24th of the month, she remarked; "I feel like a poor thing; my bodily weakness and distress are very great. If my mind can only be kept in humble dependence upon Him, who alone can support and sustain in affliction, it will be a great blessing." On Fourth-day she remarked; "The extreme pain causes me to moan; but I do not murmur or complain." And shortly after; "This suffering is only of the body, the mind is quiet and calm. It seems as if I could take hold of no worldly thing." In the afternoon: "We must all fill up our portion of suffering, but if it only purifies and cleanses, and prepares us for a better inheritance, it is no matter what our sufferings here are." In the evening she remarked; "My sufferings on Second-day night were so great, that I thought it would have been the closing scene; but it was a great favor that I felt nothing, as regarded myself, pressing on my mind."

On Fifth-day morning, she remarked to one of her family; "It is marvellous how calm and peaceful my mind is preserved; it is a great mercy." It being observed that death would be a happy change for her, she replied, "Yes, through mercy it will; death never seemed to

me to be so near before. I have no wish either for life or death; but desire to suffer patiently whatever the Lord may see meet to dispense. I leave it all to Him, who knows how to order all things for the best. My mind is mercifully centred in a state of peaceful resignation. I have endeavored to do what I could; and now I must leave you in the hands of Him who has been my strength and support, under many deep trials and conflicts. Keep low—keep humble,—what a precious thing true humility is! O, how I have prayed for myself, that I might be kept little and humble; and for you also." In the afternoon, she thus expressed herself. "Some of us can say we have nothing to boast of but infirmities. It is not by works of righteousness that we have done; it is of his mere mercy that we are not consumed, because his compassions fail not." After a pause; "O this pain, this severe pain, it is hard for nature to bear; but it is all pain of body, the mind is calm and quiet. It has been a great support and consolation to me many times under trial, that I have held firm my faith in the mediation and redemption of our Lord and Saviour Jesus Christ, and it was never more firm than at this time. It is all I have to trust to now in this time of suffering. Nothing else will do for us."

A little while before her close, it was remarked, that it seemed likely her sufferings would shortly be over; to which she replied; "Yes; they will soon be over. I feel very quiet and comfortable." And soon after, her husband being by her, she said to him; "Trust in the Lord;" which were her last words.

She quietly departed on the morning of the 27th of the Second month, 1829; we have no doubt, to an inheritance incorruptible—undefiled, that fadeth not away—eternal in the heavens; being aged nearly sixty-four years; a minister about twenty-eight years. In the recollection of her circumspect life, and her dedication to the service of her Lord and Master, we can feelingly adopt the language; "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A Testimony of the Monthly Meeting of Upper Evesham, New Jersey, held Third month 12th, 1831, concerning our beloved friend ELIZABETH COLLINS.

THIS, our dear friend, was born the 4th of the First month, 1755; her parents, Joshua and

Naomi Ballenger, being members of our religious Society.

It appears by her own account, left in writing, that her father died soon after she was six years of age, which, notwithstanding the care of a watchful and affectionate mother, subjected her to many trials and difficulties; but she found her gracious Helper to be near; although, like Samuel, when called of the Lord, she knew not what it was, that then tendered her mind, causing her at times to wet her pillow with her tears. But yielding, in measure, to his Divine Spirit, she experienced the supporting Arm to be underneath, and was strengthened to resist many of the temptations incident to youth.

In the eighteenth year of her age, she joined in marriage with John Mason, a member of Evesham meeting, who, in about four years, was removed by death.

Being thus left with two small children, under a humbling sense of her afflictions and trials, she was brought very low in body and mind; but, (she remarks,) "The Lord in mercy was near to support, and bear up through all, so that I did not sink below hope; but was enabled to put my trust in Him, who had promised to be with the widow and fatherless."

In the year 1778, she was married to our

friend, Job Collins, and became a member of Upper Evesham Meeting; where, in the twenty-fourth year of her age, her mind became exercised, under an apprehension that she was called to bear public testimony therein. After a season of deep baptism, she was enabled to yield obedience to the Divine requirings, by expressing a few words in meeting, which afforded her great peace of mind. Notwithstanding this, she had often to experience times of close stripping, when she was ready to call all in question; but He who regardeth the sighing of the needy, and satisfieth the hungry soul with bread, condescended in mercy to favor her with the light of his glorious countenance, to the strength and consolation of her drooping spirit; qualifying her as she attended closely to the manifestations of duty, and persevered in unreserved dedication to the Divine Master, to become a useful instrument in publishing the glad tidings of the Gospel of our Lord and Saviour Jesus Christ. As a minister, she was skilful in dividing the word; laboring zealously in the authority of Truth, to stir up the lukewarm and indifferent, and speaking a word in season to those that were weary; while the purity of her life, and the Christian meekness which marked her character, adorned the doctrines

she delivered to others. In the exercise of the discipline she was judicious and firm, being deeply concerned for the maintenance of our religious testimonies.

At different times she was engaged in religious visits to the meetings of Friends in this, and some of the adjacent States; and also in the weighty service of visiting families in divers places; for which service she appeared to be peculiarly qualified.

The latter years of her life were attended with much bodily indisposition, but her exertions to meet with her Friends in their religious assemblies, and her humble and reverent deportment, on those solemn occasions, afforded a striking example to others.

On the decease of several near connexions about the same period, by which she felt much stripped, she expressed herself in the following manner: "Although I was thus stripped, yet I was not forsaken by the Father and Fountain of all our sure mercies, who, in condescending love, was pleased to comfort my mind; yea, to favor with his holy presence; that I was led humbly to commemorate his goodness, his love and mercies, extended from season to season; and secretly to implore the continuance of his blessing through time; that I might not become

a dry and withered branch. O! it is a blessed state to be preserved in the Truth; bringing forth fruit in old age:"—which was remarkably verified in the experience of this our beloved friend in her advanced life.

Being greatly exercised on account of the speculative and unsound doctrines and opinions that have of late years been disseminated in our Society, she was often led, in her public communications, to bear a faithful testimony against them, earnestly asserting her belief in the Lord Jesus as the Saviour of men, and the only appointed means of salvation; and a few months previous to her death, she drew up the following declaration: "As my health continues feeble, an impression has repeatedly revived on my mind, as it is a day of misrepresentation, that it would be right for me to leave something to show that my faith is not changed; but in the faith in which I have lived, in that faith I desire to die. I hereby testify, that I am a firm believer in the divinity and offices of our Lord and Saviour Jesus Christ; that He was the true Messiah, born of the virgin Mary, and that He came a light into the world, to enlighten mankind universally. That He was the one great propitiatory sacrifice and atonement for all. That He laid down his life; paid the ransom

of his own precious blood for our salvation and redemption; and when his mission here on earth was finished, ascended up on high; and now sitteth at the right hand of the Divine Majesty, making intercession for poor fallen man. And that He is our holy High Priest, and Advocate with the Father, even his own beloved Son, to whom belong glory and honor, adoration, thanksgiving and praise, both now and forevermore."

After nearly a year's confinement through indisposition, her health was sufficiently improved, in the Ninth and Tenth months last, to admit of her again attending our religious meetings. In those last opportunities of mingling with her friends in solemn worship, she was remarkably qualified to minister in that Divine ability for which she had been careful to wait.

In the course of the illness which immediately preceded her final change, she was preserved in patience and resignation, manifesting a willingness to fill up her measure of suffering; often expressing, she had no desire respecting the issue of her disease, and could adopt the language of the apostle, "For to me, to live is Christ, and to die is gain." Her spirit was so clothed with peace and love, that the influence

thereof gave evidence to those around her, that she was, in measure, participating in the joys above.

As the closing period drew near, her mind seemed more and more withdrawn from the world; and under a sense that her work was done, and all would be well, she appeared as one quietly waiting for the coming of her Lord to grant her admission into the mansions of everlasting rest; into which we have no doubt she has been permitted to enter.

She quietly departed this life on the 1st of Second month, 1831, in the 77th year of her age, having been a minister about 52 years; and on the 4th of the same month her remains were interred in Friends' burial ground at Upper Evesham.

A Testimony of New Garden Monthly Meeting, held Eleventh month 5th, 1834, respecting WILLIAM and HANNAH JACKSON.

WILLIAM JACKSON, born in the Seventh month, 1746, was the son of William and Katharine Jackson, by whom he was carefully educated in the principles of our religious Society. The godly care and consistent example

of his pious parents, appear to have prepared his mind, at a very early age, for the reception of the seed of the kingdom; and being visited, in his tender years, with the Day-Spring from on high, and brought to see the emptiness and vanity of the world, he was led earnestly to seek an habitation which fadeth not away; eternal in the heavens.

From what can now be collected respecting his youthful days, there is reason to believe that he was preserved in close attention to the voice of the true Shepherd.

The time of his first appearance in the ministry was probably about the year 1775. A note in his handwriting, dated in the Second month of that year, to the following import, has been found among his papers. "Having for some months, in the beginning of this winter, felt the refining Hand to work mightily upon me, and believing it to be for some good end, a prayer was often formed in my heart; Thou knowest, O Father, for what end thou thus dealest with me; grant me, therefore, patience, and to my soul a place of quiet, that I may wait to know the end.

It appears that he passed about this time, through many deep baptisms, under a sense of the importance of the service to which he be-

lieved himself called, and his own unfitness for so great a work; but his exercises on this account appear to have centred in the petition, "Not my will, but thine, be done."

In the Second month, 1776, he was recommended as a minister; and in the course of that year, and the four following ones, with the concurrence of his friends, he visited the meetings of Friends in some parts of Virginia and Maryland, as well as those in several parts of our own Yearly Meeting. From the certificates which were given him by his friends at home, the endorsements received from the meetings visited, and more particularly from the recollections of some who knew him at that period, it appears that his ministry was then, what it continued to be through the remainder of his life, sound in doctrine, weighty and solemn in manner, clear and cogent in matter, and clothed with the simplicity and authority of the gospel. He was through life remarkable for the gravity and solidity of his deportment, and for the innocent and instructive nature of his conversation.

In the beginning of 1781, he left home to pay a religious visit to Friends in some parts of New Jersey and New York Governments. Shortly after he set out, finding his mind religiously drawn to visit some places not designated in his

certificate, he wrote to his friends at home, acquainting them with his concern, and received a minute of the Monthly Meeting, expressive of their concurrence with his more extended prospect. After he had been engaged in this service the greater part of a year, and not only visited most of the meetings proposed, but the families in several places; and was looking towards the close of his arduous engagement, he found his peace concerned in giving up to a still further extension of labor to Friends in New England. The situation of the country at that time, owing to the war then carried on, rendered travelling both difficult and dangerous, and very much increased the difficulty of communicating with his friends at home; yet such was his caution, and regard for the order of Society, that he did not venture to proceed beyond the limits marked out by the documents in his possession, till means were found to acquaint the Monthly Meeting to which he belonged, with his religious concern, and to obtain its consent to his paying a general visit to Friends in New England. In this service he appears to have continued until near the end of the year 1782; and to have passed through many trials, both inwardly and outwardly. He was frequently exposed to danger from companies of lawless men, who

then infested some parts of the country through which he was concerned to travel; and we find, by his own account, that he was, once at least, preserved from imminent peril by attending to a secret intimation, when outward information was totally wanting. Thus experiencing the safety of depending, in his daily movements, upon a wisdom superior to his own.

In the early part of 1788, he was married to Hannah Seaman, daughter of Thomas and Hannah Seaman, of Westbury, Long Island, in whom he found, until very near the close of his life, a truly valuable and helpful companion. Of this worthy Friend, who, in consequence of her marriage, came to reside among us, and continued for about forty years an active and useful member of this meeting, we are concerned to give a short memorial.

She was, at a very early age, deprived of the care and guardianship of her mother; in consequence of whose removal, the care of her education devolved chiefly upon her father. He being concerned to train up his children in the nurture and admonition of the Lord; in the frequent reading of the Holy Scriptures, and the writings of our primitive Friends; in the diligent attendance of religious meetings, and the practice of frequently sitting together in

silence to wait for the renewal of strength; her mind was prepared to embrace the early visitations of Truth; and by yielding obedience to the gradual unfoldings of the Divine counsel, she became qualified for usefulness in the church; and was at an early period of life, appointed to the station of elder. In this situation, the integrity of her life, and the sweetness of her spirit, brought her into near unity with her Friends; but a further dispensation being allotted to her, she passed through various humiliating exercises, and was thereby prepared to engage in the important work of the ministry.

Her public communications were not frequent, but sound and acceptable. In the exercise of the discipline, she was clear and skilful; careful to set the judgment of Truth upon transgressors; but a tender mother to those who were sincerely concerned for its cause and testimony. In her family she was an example of plainness and simplicity, fully and faithfully uniting with her husband in his testimony against superfluity in dress and furniture. When he was concerned to travel in the service of Truth, she not only gave him up freely, but labored to encourage and support him in the performance of his religious duty.

After his marriage, William was frequently

engaged in visiting the meetings within the limits of Philadelphia, New York and New England Yearly Meetings. In the year 1798, he paid a general visit to the meetings of Friends in New York and some parts of New England; and from accounts received, it appears that in these engagements he was favored to move under the direction of best Wisdom, and to adorn, by his life and conversation, the doctrine he was concerned to preach to others.

Having been for many years under a concern to pay a religious visit to Friends in Great Britain and Ireland, in the Second month, 1802, he opened his prospect to Friends of this meeting; which obtaining their weighty attention, was united with, and the needful documents were furnished by this and the respective superior meetings. He landed at Liverpool in the Eighth month following; and spent about three years often under great weakness and infirmity of body, as well as many deep and weighty exercises of mind, yet assiduously laboring in the work of the gospel. During this time he appears to have attended nearly all the meetings of Friends in England, Ireland, and Scotland, as well as some parts of Wales; and a number of them several times. In the brief memorial which he has left of this visit, we find him pa-

tiently travelling on, from day to day, attending the meetings where the members were reduced to a very small and feeble remnant, searching out and laboring to strengthen the seeking seed in their lonely situations.

In the attendance of the larger meetings for worship and discipline, he was deeply concerned, not only to leave among them whatever was clearly impressed on his mind, as their due, but to set a proper example of resignation and patience; observing he had often seen a danger that those who were rightly exercised might lose their reward, and even mar the work they were laboring to promote, by suffering their own wills to get up, and adhering tenaciously to their own judgments, after they had cast their mite into the common stock. "Oh," says he, "these meetings for discipline; were they held and maintained in the wisdom and power of God, the active members knowing their own wills subjected to his will, and moving only as He moves them, either to speak or to be silent, what schools of instruction would they be, both to the youth, and to those more advanced. I am now advanced to the fifty-ninth year of my age, and find myself but a learner, and in need of daily instruction."

He arrived in his native country in the au-

tumn of 1805, bringing with him satisfactory testimonials from the Yearly Meetings of Ministers and Elders in London and Dublin.

After his return from Europe, he visited a number of meetings within our own, and the Yearly Meetings of Virginia and Maryland; and in 1824, attended the Yearly Meetings of New York and New England. In these various engagements, his edifying ministry and solid, circumspect deportment, obtained the cordial approbation of Friends, and rendered his memory precious to many of those among whom he travelled.

When at home he was exemplary in the diligent and timely attendance of religious meetings. His appearances there in the ministry, were not very frequent, but carrying with them the seal and evidence of Truth. As he bore a faithful testimony in his own practice in favor of plainness in dress and the furniture of his house, so he was frequently concerned to recommend it to others; being often deeply pained with the departure of many among us, from primitive simplicity. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property

of others, lay very near to his heart; often advising his friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them.

During the commotions in the Society which preceded and accompanied the late separation, William and his wife remained firmly attached to the ancient doctrines and principles of Friends; and he bore a considerable part in the labor and unjust reproach which fell upon the faithful advocates of the cause of Christ; openly expressing his belief, that the contest was one between Christianity and infidelity. After a life extended considerably beyond the period usually allotted to man, and an extensive acquaintance with the Society in Europe and America, he was able to testify, that the doctrines which Friends maintain in the present day, are the same as had been uniformly espoused and promulgated, by the most conspicuous ministers, from the time of his earliest recollection.

Retaining his faculties in old age without visible decay, he performed several short journeys in the service of Society, after he had passed his eightieth year; but about two years

before his decease, he found the disorder coming on, which eventually terminated his pilgrimage here. During the progress of the disease, though he often found the struggles of nature difficult to bear, he was preserved in patience and resignation, frequently making instructive observations, and sometimes commemorating the gracious dealings of the Lord with him, in his youth. While his strength was gradually wearing away, he was at times able to attend the meeting to which he belonged; and at one of these meetings, when a number of young persons were present, he repeated the saying of the patriarch Jacob, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads;" with a solemnity which made a deep impression on the minds of those present.

In the time of his lingering illness he read much in the Scriptures, or desired others to read them to him; often explaining passages that were read. One evening, speaking of the nights as tedious, he solemnly added, "I wish to be kept from thinking hard of my allotment; through a long life I have been mercifully favored; though I have not been without afflictions,

yet they have been light in comparison with the favors received. Great and marvellous are the works, just and true are all the ways of the Creator of heaven and earth, the seas and fountains of water, and all that in them is. Let all serve and give glory to his name. Oh, worship Him! Time passeth over, the end of all things is at hand. Hope is an anchor to the soul both sure and steadfast. I often feel more desire than I can express that the youth may walk in the way of truth and righteousness."

A short time before his death, some Friends sitting with him, he in a very weighty manner adopted the language: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of rejoicing." And at another time said, "Death hath no sting, nor the grave any terror."

His wife, during the greater part of the time of his decline, enjoyed a state of comparative health, and administered to his wants, with her usual sympathetic attention; but a few weeks before his decease, her health and strength wasted rapidly away; and on the 25th of the Twelfth month, 1833, being then in the 85th year of her age, she quietly passed from works to rewards. When the moment of dissolution appeared to be at hand, William solemnly ob-

served, "What a blessed thing it is to have faith in God and hope in the Lord Jesus Christ." Soon after she ceased to breathe, he desired those present to be still, and after a very solemn pause he spoke, saying, "Peace to them that are afar off, and to them that are near. Peace to the Israel of God; and peace to them that are born of the true seed of the kingdom, of the Spirit and power of Christ. This I believe she evidenced through life."

After her death he appeared fully resigned to the separation, and on the 10th of First month, 1834, was himself called, we humbly hope, to join the general assembly and church of the first born whose names are written in heaven. Thus it may be said of these valuable and closely united Friends, "They were lovely and pleasant in their lives, and in their death they were not divided." They were buried agreeably to their own desire, and as an example to others, in plain coffins without stain or polish.

Testimony of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Ninth month 25th, 1839, concerning JONATHAN EVANS.

FROM a sense of the benefit which accrues to posterity, especially the youth, in contemplating the example, and following the footsteps of those servants of the Lord, who, by obedience to the teachings, and submission to the humbling baptisms of the Holy Spirit, have been made useful members of the Church of Christ, and who, "Through faith and patience inherit the promises;" we feel engaged to preserve a memorial concerning our beloved friend Jonathan Evans.

He was the son of Jonathan and Hannah Evans, members of our Society, and was born in Philadelphia, the 25th of the First month, 1759; and was a member of this Monthly Meeting from the time of its institution in 1772, until his death. His parents gave him a liberal education, at the schools under the care of Friends in this city; and possessing strong mental powers and quick perceptions, he made considerable proficiency in most of the branches of useful learning. He was placed apprentice

at the carpenters' trade, and afterwards followed that business many years. Being but little restrained from a course of self-gratification, during his apprenticeship, he often spent his evenings with gay and volatile companions, giving himself up to mirth and conviviality; being much estranged from the Cross of Christ, and from that description of society which would have promoted a life of religion and self-denial.

When nearly arrived at man's estate, he incidentally met with a copy of "Penn's No Cross No Crown," and the singularity of the title inducing him to open it, his attention was arrested by the words "The Light of Christ." He however closed the book as one not adapted to his taste, and passed away; but those words, the "Light of Christ," made such an impression that they frequently recurred to his mind, and in such a manner as to induce him to get the book for the purpose of further examining it. He became deeply interested in it, and through the Divine blessing it was made instrumental in leading him into serious reflection on his past course of life, and bringing him under strong condemnation for the levity and follies of his youthful career.

Having withdrawn from his former gay com-

panions, by whom he was much missed, he was called on by one of them, who strongly solicited him to return to their society; and endeavored to persuade him that his determination was the result of a fit of melancholy which the cheerfulness of company would soon dissipate. But he told his visitor that he was mistaken in the cause of his change; and so opened to him the sinfulness of the course they had been pursuing, as to produce convictions in his mind, which eventually wrought a similar change in his conduct. He became an eminent and beloved minister in the Society, and a close and intimate Christian friendship subsisted between them, until dissolved by death.

It was a time of great civil commotion, when he was thus favored with the visitations of Divine Grace; and about this period, he was drafted as a soldier for the war of the Revolution. While many of the younger members of the Society were caught with the martial spirit of the day, he was constrained to maintain his testimony to the peaceable nature of the Messiah's reign; in support of which he suffered an imprisonment of sixteen weeks.

Being now brought to submit to the humbling power of Truth, he was led to bear his cross before the world in plainness of dress, language

and demeanor; and was concerned to watch closely over his words, that they might be few and savory, seasoned with grace; and being thus livingly convinced of the Christian obligation of these and the other testimonies held by our religious Society, they became very precious to him; and he was engaged to maintain them through life with remarkable integrity and uprightness. He also felt restrained from indulging in luxurious living, and confined himself to the simplest fare.

When not engaged at his trade, he spent his time in retirement, having then but few plain young Friends with whom he could associate. Separated very much from the world, he was carried through those dispensations which his Divine Lord and Master saw needful to reduce the pride and the strong will of man; and abiding under the refining power of the Cross of Christ, he witnessed the sanctification of the Spirit, and was instructed in the mysteries of salvation. Many were the baptisms he passed through, in which his faith and allegiance were closely proved; but as he endeavored to abide patiently under the operations of the Divine Hand, he was not only brought down into low places, but through the mercy and goodness of Him who is the resurrection and the life, and

who was preparing him for an important station in his church, he was raised up again out of the pit and the miry clay, and his feet set upon the rock Christ Jesus, the foundations of many generations. It was in this school he learned to distinguish the voice of the true Shepherd from the voice of the stranger, and was prepared to understand the language of the Spirit unto the churches, and to wait patiently upon the Great Head from whom he received the gift of a discerning spirit, and sound judgment in things pertaining to the ordering of the household of God.

In his 24th year he was placed in the station of an overseer, and in his 36th year in that of an elder; in both of which he endeavored to discharge his duty without respect of persons, and as one that must give an account. Although he was firm in the support of the discipline, and for that reason drew at times upon himself the reflections of the censorious, and of some who stood opposed to an upright and consistent walking, yet in dealing with offenders, he was clothed with the spirit of meekness, and earnestly sought their convincement and restoration out of error. But when this could not be effected, love to the cause of Truth and to

the health of the body, led him to maintain its testimony over transgressors.

He was a practical believer in the necessity of Divine qualification, renewed from season to season, for transacting the affairs of the Society; and in meetings for discipline, and on committees, or when otherwise engaged in the service of Truth, he was weighty and deliberative, seeking for, and relying upon its openings, as the ground of right judgment in the church.

In the year 1786, he was married to Hannah, daughter of our friends David and Mary Bacon, of this city; who was a true help-meet to him both in spiritual and temporal concerns. They were engaged to set an example of moderation and plainness in the furniture of their house, and in their manner of living, as well as in the education of their children; testimonies into which they felt the Truth to lead them. Having scruples respecting the propriety of doing the ornamental work that was put on buildings, and persons generally declining to meet his scruples by giving him such parts as he was easy to do, he was, many times, under great difficulty in relation to the means of living, particularly when there was little building of any kind to be done. Deeply impressed with the conviction, that true religion leads into strict

justice, the fear of bringing reproach upon his profession by inability to meet his engagements, and to provide things honest in the sight of all men, introduced him into straits in which his faith was greatly proved, and he found it necessary to make little answer in providing for the wants of a family. But being favored to maintain his integrity, he neither relaxed in his religious nor domestic duties, and having first sought the kingdom of God and the righteousness thereof, all things necessary were added. He bore a decided testimony against covetousness and the acquisition of great wealth, as being incompatible with the needs and duties of a self-denying follower of the Son of God.

In the education of children, though a friend and promoter of literature, he was more concerned for the useful and substantial parts of learning; and in the ordering of his family, he was remarkably watchful over his own example, that it might in no respect make impressions at variance with the principles and precepts of that pure and undefiled religion, in which he most surely believed. He was a reverent and diligent reader of the holy Scriptures, and well versed in the history and mysteries which they contain; but while he often read, and had them read in his family, it was his care

the health of the body, led him to maintain its testimony over transgressors.

He was a practical believer in the necessity of Divine qualification, renewed from season to season, for transacting the affairs of the Society; and in meetings for discipline, and on committees, or when otherwise engaged in the service of Truth, he was weighty and deliberative, seeking for, and relying upon its openings, as the ground of right judgment in the church.

In the year 1786, he was married to Hannah, daughter of our friends David and Mary Bacon, of this city; who was a true help-meet to him both in spiritual and temporal concerns. They were engaged to set an example of moderation and plainness in the furniture of their house, and in their manner of living, as well as in the education of their children; testimonies into which they felt the Truth to lead them. Having scruples respecting the propriety of doing the ornamental work that was put on buildings, and persons generally declining to meet his scruples by giving him such parts as he was easy to do, he was, many times, under great difficulty in relation to the means of living, particularly when there was little building of any kind to be done. Deeply impressed with the conviction, that true religion leads into strict

justice, the fear of bringing reproach upon his profession by inability to meet his engagements, and to provide things honest in the sight of all men, introduced him into straits in which his faith was greatly proved, and he found it necessary to make little answer in providing for the wants of a family. But being favored to maintain his integrity, he neither relaxed in his religious nor domestic duties, and having first sought the kingdom of God and the righteousness thereof, all things necessary were added. He bore a decided testimony against covetousness and the acquisition of great wealth, as being incompatible with the needs and duties of a self-denying follower of the Son of God.

In the education of children, though a friend and promoter of literature, he was more concerned for the useful and substantial parts of learning; and in the ordering of his family, he was remarkably watchful over his own example, that it might in no respect make impressions at variance with the principles and precepts of that pure and undefiled religion, in which he most surely believed. He was a reverent and diligent reader of the holy Scriptures, and well versed in the history and mysteries which they contain; but while he often read, and had them read in his family, it was his care

to inculcate in his children, a belief in the omnipresence of their Heavenly Father; that He was constantly watching over them, reproving them for evil by his holy Spirit, and giving peace for doing right; and that it was only by taking heed to the intimations of this same Spirit, which led the holy men and women, of whom the Scriptures speak, that they could walk in their footsteps. In the discharge of his parental duties, he manifested a fervent concern for their everlasting welfare, endeavoring to restrain them from evil company, and to lead them into a love of the Truth as it is in Jesus, both by precept and example. He rarely conversed before them on the subject of trade, and the accumulation of property, but took occasion to express the sentiment, that he would prefer being without any, than that their minds should be set on earthly treasure, instead of the love of their heavenly Father.

As an elder, he was endued with discernment and sound judgment, in relation to the ministry; and rejoiced when he was sensible that it proceeded from the openings of the Divine gift. He entered into deep feeling and travail of spirit with the sincere and honest-hearted laborers, endeavoring to bear up, and strengthen their hands in the arduous work, and would speak a

word in season, when discouragement or dismay assailed them. He was careful, that time should be allowed to those who apprehended it to be their place to come forward in this capacity, to give proof of their ministry; and towards such he acted with prudence, that where a gift was dispensed it might be properly cherished. When it was evident that any had mistaken their place in the body, or that others who had once received a gift were fallen from it, after proper care was extended, he was firm with such, in order to preserve the Society from the desolating effects of a spurious ministry.

Several years before the separation of 1827, he saw with sorrow the inroads, which this kind of ministry was making upon the Society, and contemplated with deep regret, the disorganization which it was insiduously introducing amongst a people, who had hitherto stood a united body, and whose principles and order had commanded respect from its members. His love to his own Society, its faith, and its discipline, was strong, and the prospect of its reputation, and the cause which it espoused being shaded by the spirit of infidelity and insubordination, brought him often under deep religious exercise. As a faithful watchman on the walls of Zion, he gave warning of the approach-

ing danger; and took an early opportunity with the principal leader in the defection, and pointed out to him the wrong spirit, by which he was influenced; the unsoundness of his ministry, and its tendency to sow disaffection, particularly in the minds of the young people.

In all the trials of that period of conflict, he never flinched from the scorn and suffering, which were abundantly cast upon him; but boldly maintained the testimony of Truth, both in our meetings for discipline and for Divine worship; sometimes openly rebuking those ranting spirits, and at other times laboring with them in private, to convince them of their error.

Endeavors had been used by the elders of this city, to treat with Elias Hicks, and he had refused to regard their judgment in his case. In 1826, he came to our meeting on a First-day morning, where was collected a great crowd of persons not belonging to the Society. To this company he delivered sentiments, denying the divinity of our Lord and Saviour Jesus Christ, and his offering, as the propitiation for the sins of the whole world; with many other unsound opinions, much to the grief of those who fully believed the doctrines of the gospel. At the close of his communication, Jonathan Evans rose, and to defend the truth, and clear the

Society of all responsibility for those anti-christian sentiments, said; "I believe it to be my duty to say, that our religious Society has always believed in the atonement, the mediation and the intercession of our Lord and Saviour Jesus Christ; that by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist. Any doctrines which go to invalidate these fundamental doctrines of the Christian religion, we cannot own, nor have any unity with. Great efforts are now making to bring the people to believe, that our Lord Jesus Christ was no more than a man; this is not our belief, nor can we admit it. Our Society never held any such opinion, nor do we hold ourselves accountable for the sentiments of those who hold such doctrines; for He is King of kings and Lord of lords; He is Judge of quick and dead, and before his judgment seat every soul shall be arraigned. Our Society has always held and believed these doctrines; and we cannot have unity with those who are endeavoring to make Him a mere man. I think it right for me to

mention this, in order that the people may not suppose we hold or approve such sentiments."

He retired from business many years before his death, having a competency to enable him to live, in a plain, comfortable manner. In the year 1829, he was deprived by death of his beloved companion,—a bereavement which deeply afflicted him; but believing her removal was in the ordering of Divine mercy and wisdom, he bowed in humble quiet submission to the Lord's will. The remainder of his days, he passed as one waiting for the approach of the solemn messenger, being much redeemed from the world and all its cares and pursuits.

Having accustomed himself through life to frequent retirement and meditation, he possessed an unfailing source of consolation and support in his daily reverent approaches before Him, who had been his morning light, his sun and shield in the strength of his days, and through dedication to whom, he was now established as a father and pillar in the Church of Christ. He was favored with the preservation of his faculties, and though not frequent in his remarks in our meetings for discipline, yet their clearness and correctness, proceeding from a mind long experienced in waiting for the motions of Truth, rendered his counsel and judgment peculiarly

acceptable and valuable to Friends, in their deliberations on the concerns of the church. To his younger brethren, his example, and the gravity of his demeanor, were instructive, and they entertained for him strong feelings of deference and respect.

In the last two years of his life, he was subject to frequent returns of disease, which gradually undermined his strength, and which at an advanced stage of life, admonished him of its approaching close; but in the severest of those attacks, until the last one, he expressed the belief that he should recover. He was taken with a heavy chill on Fourth-day, the 30th of the First month, which prostrated him, so that he was out of his bed but little afterwards. The remedies used to arrest the disease, it was hoped would, as heretofore, prove availing, but on First-day morning he appeared to be sinking, when it was proposed to him to have further medical aid; but he declined, observing, that at his time of life it was not probable that he could continue long here; and he was entirely satisfied with what was done for him. Being told in the afternoon that a number of Friends had called to inquire after him, he said, "Unless something extraordinary occurs, it is not probable that I shall get down stairs again." It

was remarked that it was a trial to have those removed who have long stood for the defence of the Truth. He replied, "I have felt a great deal on that account—a great deal. I am satisfied that there is a spirit at work, which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known; and many are catched with it."

On Second-day morning, he appeared comfortable, and it being the time of our Quarterly Meeting, he expressed the wish that his children who belonged to it, might attend, one of them from the country being sufficient to remain with him; and in the afternoon he made inquiry respecting some Friends, and how the meeting got on with its business.

The state of his stomach precluded the use of much nourishment, and from the nature of the disease he continued to weaken, though he suffered but little acute pain. His mind appeared to be abstracted from worldly objects, and fixed upon the immutable foundation, Christ Jesus, the hope of the saints' glory. Sensible of the trial it must be to those over whom he had long watched as a deeply concerned parent, to see him thus rapidly declining, he readily submitted to every effort made to relieve him;

and with great calmness and patience endured the wasting effects of the disease.

One morning being asked by the physician, —his son—how he was, he replied, "Very quiet, very quiet, but very weak;" and to one of his children who remarked to him that he appeared to be going to his heavenly rest, he mildly answered, "Yes." Throughout the whole course of his sickness, though his understanding was preserved clear, he conversed but little; that deep introversion of mind to which he had long accustomed himself, continued to the close, and from the peaceful serenity which was felt around his bed, and the holy composure with which he met death, we doubt not that he is gathered to the generations of the just, who have gone before, and has been made a partaker of the crown of righteousness laid up for all them, who through the mercy of God in Christ Jesus our Lord, and the power of the Holy Spirit, have fought the good fight, kept the faith, and finished their course with joy. He departed on the morning of the 8th of the Second month, 1839, in the 81st year of his age.

In contemplating the peaceful close of the long and useful life of this our dear friend, the loss which the church has sustained in his removal, and the great need there is for more

such faithful laborers among us, we earnestly desire that our beloved youth may be induced to come unto Christ, and take his holy yoke and cross upon them; that thus learning of Him, who is meek and lowly in heart, they may become so disciplined and instructed in his school, as to be prepared to take the places of judges and counsellors in the church.

Memorial of the Monthly Meeting of Friends of Philadelphia, held Third month 25th, 1841, concerning our deceased friend JANE BETTLE.

AMIDST the various conflicts which attend the Christian life, those who are humbly endeavoring to walk in the path cast up for the redeemed of the Lord, are, at times, encouraged to press toward the mark for the prize of their high calling, by contemplating the example of those faithful servants who, through the mercy of God, in Christ Jesus, have been strengthened to hold out to the end, and having finished their course with joy, have entered into the rest prepared for the people of God. In the belief that it may thus prove edifying and instructive to survivors, we are engaged to pre-

serve a memorial concerning our late beloved friend Jane Bettle, a member and elder of this meeting.

She was the daughter of Thomas and Jane Temple, of Kennett, in Chester County, Pennsylvania; of whose watchful and pious care in instructing her in the Christian doctrines and testimonies professed by our religious Society, she often spoke in after life, with lively recollection and grateful acknowledgment. In her very young years, she was favored with the tendering visitations of the love of God to her soul, and being strengthened, in good degree, to yield obedience thereto, she was induced to turn away from the vanities and follies incident to the period of youth, and experience the truth of the Scripture testimony, "The fear of the Lord is a fountain of life, preserving from the snares of death." In commemorating the goodness and mercy of Israel's Shepherd, who thus watched over her, she remarks: "The Lord graciously condescended to call me at so early a period in life, that like Samuel of old, I scarcely knew who it was that called me. But in his adorable mercy, He continued his calls, until He made me to understand his voice; bade me beware of the voice of strangers, and strengthened me from season to season, to fol-

low Him; by which I was prevented from falling into many youthful temptations."

One of the early fruits of this surrender of her will to the guidance of the Spirit of Truth, was a scrupulous regard to the wishes of her piously concerned parents, and a ready compliance with their commands; the recollection of which, during her last illness, appears to have afforded her solid satisfaction. To this subject she thus alludes: "I have often felt thankful for the instructions received from my dear parents in early life. I believe I may say without boasting, that by the help of my heavenly Father, their counsel was, in a good degree, kept to. I did not feel myself at liberty to put on apparel, or to make choice of associates, without their entire approbation; and I had sometimes to say to my young friends, that in so doing, they also would find safety and peace. As I advanced in years, the obligation to consult them in all my pursuits, seemed as imperative as ever, being careful not to make up my own mind until I had heard theirs; which I believe, was a means of preserving me from many follies, and affords me consolation to the present day."

Her natural disposition was mild, affectionate and equable, and being sanctified by Divine

Grace, it greatly endeared her to her friends and neighbors, amongst whom, under the influence of Christian love, she was much devoted in administering to the wants, and alleviating the sufferings, of the sick and the afflicted. Continuing in a humble, watchful frame of mind, under the preparing hand of the Lord, as she advanced in years, she grew in religious experience; and became increasingly concerned for the support of the cause of Truth; and being exemplary and consistent in her appearance and demeanor, she was early brought into usefulness in her Monthly and Quarterly Meetings.

In the year 1802, she was married to our friend Samuel Bettle, and settled within the limits of this Monthly Meeting. In her family she was an example of meekness and circumspection; diligent in the attendance of our religious meetings; careful to maintain our testimony to Christian simplicity, and to endeavor to train up her children in the nurture and admonition of the Lord. Being thus religiously engaged to fulfil her various social and relative duties, and patiently enduring those baptisms which are necessary to qualify for service in the church, she was united with the living members in laboring for the promotion of the cause of truth and righteousness, and gradually

prepared and strengthened to stand as a burden-bearer in the Lord's house.

Being appointed to the station of an overseer, her mind was deeply impressed with a sense of the responsibility of the service, and she was engaged to wait for Divine ability, in her endeavors to discharge this important trust. She was often engaged to admonish or caution such as she thought in danger of being drawn aside; which being done in an affectionate manner, found its way to the heart, and made an impression that was not soon effaced. As an elder, to which station she was subsequently appointed, it was her concern to be preserved in a lively sense of the nature of the calling, and by a steadfast reliance upon Him from whom the gift comes, to receive a qualification to occupy it to his honor, and the edification of the body.

To the humble, diffident traveller, she was frequently engaged to extend a word of encouragement, whilst those who evinced a forward and unsanctified spirit, were tenderly, yet plainly, admonished by her. Much of her time and strength were devoted to the services of our Society, being cheerfully given up thereto. On one occasion she was absent from home a year, accompanying a minister from abroad in a religious visit to some parts of this continent, and

although, during this arduous service she underwent many baptisms and trials, yet the retrospect of it afforded her the reward of sweet peace.

During the close trials which overtook our religious Society in the departure of many of the members from its Christian doctrines, and their consequent secession, she stood firm to the ancient principles of Truth, and patiently bore her part in the burden and reproaches of the day. Being grounded by heartfelt conviction, in a belief of the authenticity and Divine authority of the Holy Scriptures, the divinity of the Lord Jesus, and the efficacy of his propitiatory offering for the sins of the world, she was unwavering in her acknowledgment of these fundamental truths, and in her attachment to our Christian discipline and testimonies; and without shrinking from the painful duty, she labored in meekness and firmness, with those who endeavored to invalidate these sacred truths, and to lay waste the order of the church.

In the year 1832, whilst travelling as one of a committee appointed by the Yearly Meeting, to visit its subordinate branches, she perceived symptoms of the painful disorder which soon after so increased as to confine her to the house for the remainder of her days. During this

protracted sickness of seven years, there were times when her bodily sufferings were great, but through the power of Divine Grace, she was preserved in patience and resignation to the Lord's will. She never murmured nor repined at pain or privations, but in humble reliance upon the sustaining arm of her merciful Redeemer, was enabled calmly to commit herself to the ordering of Divine Providence, and to maintain her wonted cheerfulness and equanimity. In moments of deep bodily affliction, her mind was often drawn reverently to commemorate the sufferings of the dear Son of God, on behalf of a guilty world; and on one occasion, she expressed herself thus; "When I consider the blameless Lamb of God, who bore our sins in his own body on the tree, my own light afflictions seem not worthy to be spoken of."

Although deprived of the opportunity of assembling with her friends in religious meetings, she was frequently engaged in humbly waiting upon the Lord for the renewal of her strength; and the daily clothing of her spirit seemed to be that of watchfulness and prayer for her own advancement in holiness, and for the prosperity of the cause of Truth. In some memorandums found since her decease, the following remarks occur: "Weakness of body and mind prevails,

yet I may, with a degree of thankfulness, acknowledge, that while the family are gone to the place appointed for public worship, I have in my private chamber, witnessed sweet communion of spirit with Him who is omnipresent; who condescends to our weakness, and strengthens us to look towards his holy hill. Through this merciful Helper of his poor frail creatures, we are permitted to behold with the spiritual eye, Jerusalem, a quiet habitation, and a place of safety, amidst much disquietude which prevails in the world." In another place, adverting to the convening of one of our meetings for discipline, she remarks: "May the Great Head of the church be in the midst of those assembled; and may they be careful to ask counsel of Him, not leaning to their own understandings. Great danger attends, when man, in his own wisdom, attempts to meddle in church government; it makes sad work for the true burden-bearers, who are laboring for the prosperity of Zion, and the enlargement of her borders."

On another occasion she observes; "Notwithstanding I have long been deprived of assembling with my friends in social worship, I may say of a truth, I am often brought into feeling with them; particularly with the Lord's

anointed ministers." "When the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence, the holy unction will be felt by the living members, and be made instrumental in awakening those who are dead in trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to the assembly." "I have fellowship also with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together as of the same cup. That the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit."

She had long felt a deep and affectionate interest in the welfare of the youth, and by her kind counsel and affable demeanor, had gained considerable place in their minds; and during her confinement, her religious concern for their best welfare, appears to have remained unabated. In one of her memorandums she observes: "O, saith my spirit, that the children of believing parents, who have had much religious in-

struction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come and taste of the sweet fruits of obedience; which some have been partakers of, even to the latest period of life."

The state of her mind during her sickness is indicated by the following brief extracts from her memorandums. "O, thou inexhaustible Source and Fountain of all good; keep me, I pray thee, in a state of daily watchfulness, so that I may be enabled to follow thee in the regeneration; for without this, dearest Lord, I am made sensible that all pretensions to discipleship will do nothing for me, in the day of awful decision." Again: "Humbled under a sense of my entire inability even to think a good thought, unaided by Thee, thou Fountain of all good, be pleased in thy matchless mercy, to keep me watchful, that I enter not into temptation." On another occasion; "Favored this evening with solemn quiet, in which the spirit of supplication was, I think, livingly felt, with thanksgiving for past and present favors; earnestly craving that every succeeding day of my life may be spent in watchfulness, and fear of offending my blessed Saviour and Intercessor, in thought, word or deed." At another time

she says; "A song in the night, through Divine mercy, is felt to arise to Him, who of old had power to make the dumb to sing, the deaf to hear, the blind to see, and the lame to walk. Miraculous power! which extends to both body and mind; revives the spirits of the weak and faint, enabling them to press forward, through every crowd of opposition." Again, in speaking of the Christian's voyage through life, she says; "We may very possibly persuade ourselves that we are secure, supposing the haven is nearly attained; but alas! for that individual who relaxes in labor, until safely landed on the shores of everlasting rest." On another occasion: "Thankful, I trust, for the crumb of Heavenly bread received. I feel as though I knew not how to number, as I ought, all my blessings, spiritual and temporal. Dearest Lord! be pleased to strengthen me day by day, to draw nearer and nearer to thee." Shortly before her decease she writes: "May I be strengthened diligently to labor, pressing toward the mark for the prize of the high calling of God in Christ Jesus our Lord, that at the end of the race, I may be permitted to enter his kingdom, 'where the wicked cease from troubling, and the weary are at rest.'"

For some weeks previous to her close, though

there was no very striking change in her disorder, her mind was impressed with a belief that the event was at hand, and though the intimation produced much solemnity of feeling, she was favored to receive it with composure, and to contemplate her change with joy, in the well-grounded hope of a blessed and glorious immortality. On the 28th of the Third month, 1840, she observed; "I have very many outward blessings; much to love and enjoy; but my concern is so to live and watch, that when summoned to leave them, I may render my account with joy, and not with grief. In order to obtain this state, we must experience many deep baptisms, and much of the searching and purifying operation must be submitted to. I think I may say that in my lowest moments, when the billows have seemed to rise, and the storm to beat, I have never entirely lost my hold upon the anchor, the hope in Jesus, finding it, even in such seasons, sure and steadfast." On another occasion she remarked, "When we consider the greatness of Him, without whom not a sparrow falls, what cause for thankfulness have we for his care over us, unworthy as we are."

On the 4th of the Fourth month, she said, "I have for some time felt as if the period of

my continuing here was drawing to a close; and this feeling increases. I have been endeavoring to give up all, and lay every thing at the feet of my blessed Saviour; and poor as I am, and at times low in faith and patience, I have never had my trust and confidence in Him removed." And after a solemn pause she added; "He will be with me, I feel assured, through the valley and shadow of death." Thus as a faithful servant, looking for the coming of her Lord, she calmly awaited the summons of the solemn messenger; and as her bodily weakness and her sufferings increased, she was enabled, through the Lord's sustaining power, to evince that there is a blessed reality in the Christian faith.

On the evening of the 12th, her mind being very tranquil and collected, and her faculties clear, it was remarked to her as a favor; to which she replied, "I esteem it a very great favor indeed;" adding, "I have loved the Lord Jesus from an early period of my life to the present day; and He has not forsaken me. Notwithstanding my short-comings, I have hope in Him; but it is not by any acts of righteousness that we have done, but of his mercy He saveth us."

As the last conflict of nature approached, her

pain and bodily distress increased, but she was mercifully borne above it, and with a pleasant countenance observed, "These light afflictions are but for a moment;"—which were her last words. She was soon permitted, as we believe, to receive that far more exceeding and eternal weight of glory, which they work for the righteous; gently passing away, without any struggle, on the morning of the 13th of the Fourth month, 1840, in the sixty-seventh year of her age; leaving the consoling assurance, that through the mercy of God in Christ Jesus, she has joined "the general assembly and Church of the first born, which are written in Heaven."

May her watchfulness and circumspection and the peaceful termination of her exemplary life, be the means of inducing others, and especially our beloved young Friends, to embrace the visitations of Heavenly Love, and to submit to the refining baptisms of the Holy Spirit; that thus a succession of faithful laborers may be raised up, who, dedicating themselves to the Lord and his cause, may be qualified and strengthened to "serve their generation according to the will of God;" so that they also may at last receive "the end of their faith, even the salvation of their souls."

Testimony of Upper Evesham Monthly Meeting, New Jersey, held Third month 12th, 1842, concerning our deceased friends JOSIAH and ELIZABETH REEVE.

JOSIAH REEVE was the son of Mark and Hannah Reeve, of Cumberland County, New Jersey, and was born the 23d of the Ninth month, 1762.

Through the power of Divine Grace, and the watchful care of religiously concerned parents, our beloved friend was brought early in life to yield to the restraints of the Cross of Christ, by which he was prepared for usefulness in the church, and became an example of uprightness and dedication, in the support of the discipline, and of our religious testimonies.

He was remarkable for his diligence in attending all our religious meetings, and encouraging others in this important duty; not permitting his business, nor the inclemency of the weather to deter him from it; and we believe it was the travail of his spirit, that the power of Truth might be witnessed to rise into dominion on these occasions, and his rejoicing to feel it to be so. He was a persevering laborer with those who had missed their way, endeavoring by persuasive means to convince and reclaim

them; being unwilling to give them up, until all proper efforts had been used for their restoration. His charitable sentiments led him to cherish the good in all; yet in the administration of the discipline, he stood firm for the Truth and its testimony. His love for the cause of Christ and for his own religious Society, led him to seek the welfare of the younger members, encouraging them to yield to the convictions of the Spirit of Truth, that they might come up in the places designed for them in the militant church. As an overseer, he was faithful in reproof and warning, as well as ready to hold out a hand of help to those who he feared were falling short in the performance of their religious duties.

To the poor, and those in difficult circumstances, he was a kind and liberal benefactor, and in various ways contributed to their aid and comfort. In the early part of his life, when few, comparatively, stood forward as advocates of the rights of the colored man, he was prompt and exertive in rendering him assistance to obtain his liberty, when illegal measures were pursued by the slave dealer to reduce him to bondage; spending time and means in defending the oppressed.

He was prudent and consistent in the man-

agement of his temporal affairs, being careful not to extend his business beyond his means; and to keep to punctuality and justice, in the discharge of his engagements.

It was after the decease of his first wife, who was the daughter of John and Mary Newbold, that he removed and became a member of this Monthly Meeting; and in the fall of 1802 he was married to Elizabeth, daughter of William and Elizabeth Richardson. In the furniture of his house and his mode of living, he maintained the simplicity of our profession, bringing up his children conformably therewith; and governing his household with a view to their instruction in piety, and preservation from the corruptions of the world. As he advanced in religious experience, he was placed in the station of an elder; the duties of which he endeavored to discharge faithfully, both by private caution, and also speaking a word in season, to them that were weary. He was engaged at different times in travelling with ministers, to whom he proved himself a sympathising companion; and it was his concern that the ministry might be in the life and authority of Truth; and that the hands of those engaged in this weighty work, might be rightly supported, and the young and inex-

perienced brought forward in their gifts, to the edification of the church.

Being a full believer in the soundness of our religious principles, he was decided against all innovations upon them; and when a part of the Society seceded on account of a difference in doctrine, he stood firm in defence of the faith of the gospel; and bore his share of the trials brought upon us, in supporting our testimonies and maintaining the rights of Friends.

For many years he was afflicted with asthma and consumption, from which he suffered much, particularly the last two years of his life; notwithstanding which he made great efforts to attend our meetings, when his strength was much reduced and respiration laborious. To many who regarded him as a father in the Truth, his company, and solid, cheerful example, under much debility, were animating, and his removal has been felt as a great loss amongst us. He had apprehended for some time that his dissolution would be sudden, of which he gave intimations to some of his friends. A few days before the event, being about as well as usual, he remarked, that, "His day's work was done; he was quietly waiting." And at the solemn close, his mind was preserved in calmness, trusting in the mercy and goodness of God, ex-

tended to man through our Lord Jesus Christ, which he frequently referred to, as the only hope of his acceptance. He retired to his bed at the usual hour, and in the morning found himself more unwell, so as not to be able to rise; and his wife and children being present, in the prospect that the awful period had nearly arrived, when he must be removed from works to rewards, he said, that he had nothing to plume himself with, but he saw nothing in his way,—that he felt peaceful; and taking leave of his family, expired without a struggle, on the tenth day of the Eleventh month, 1840, in the 79th year of his age.

Elizabeth Reeve was the daughter of William and Elizabeth Richardson, of Bucks County, Pennsylvania, and was born the 31st of the First month, 1770.

Being naturally of a lively disposition, she was an agreeable and interesting companion to her associates, but though fond of indulgence in dress, and the enjoyments usually attractive to the youthful mind, she was very early in life favored with serious impressions, which checked her in the pursuit of gratifications incompatible with the Cross of Christ. When nearly twenty-two years of age, she was brought un-

der renewed convictions at the time of the death of two of her sisters, which occurred within about a week. Two years afterwards, her mother being taken extremely ill, she covenanted with her heavenly Father, that she would freely submit to his Divine requisitions, whatever they might be; and was soon brought to evince her fidelity, by making a change in her dress, greatly in the cross to her natural inclination. From this period, she continued steadfast in her allegiance to her Lord and Master; and through submission to the baptism of his Holy Spirit, she experienced the old man with his deeds to be put off, and the new man, which after God is created in righteousness and true holiness, to be put on. Thus being baptized into Christ, she was made a living member of his church, and an example of circumspect walking; and about the 30th year of her age, was appointed an elder.

In her thirty-third year, she was united in marriage to our friend Josiah Reeve, and became a member of this meeting. Possessing a discriminating mind, regulated by the power of Divine Grace, she was qualified for the exercise of the discipline. Being also gifted for the station of an elder, to which she was appointed by this meeting, her reliance for sound judgment

was placed upon the sense which Truth gives. She entered feelingly into the trials which attend those engaged in the work of the ministry, travailing in spirit with them; and was a true helper both at her own meeting, and when abroad as a companion with ministers in their religious visits to others. Having her dependence placed upon her Divine Master, she gave proof of the spirit of discernment which He bestows, and was thereby qualified to distinguish between that which comes from the living Spring, and the workings of the natural mind, which ministers death and not life.

She fulfilled the duties of a wife and parent with exemplary propriety, uniting with her husband in the support of our Christian testimonies in bringing up their family; and as a watchwoman in the church, she was tenderly concerned for the growth of the children in the Truth, endeavoring to guard the flock against the inroads of error; and though firm, she was mild and affectionate, and sought to draw her young friends into the love of true religion, many of whom loved her as a mother in Israel; and as a friend to the poor and afflicted, she will be long remembered by many.

She had been laboring under disease several months previous to the death of her husband;

and after his funeral, on taking leave of some of her friends, she expressed to several of them, that their parting would be final here; which was soon verified. In about six weeks she was taken increasingly ill; but with much composure and sweetness, she communicated pertinent advice to those around her, particularly to her children, saying it had ever been her desire for them, that they might have a possession in the Truth; she thought she might say "a thousand fold before any earthly possession." She remarked that nothing else would do, but the surrender of the whole heart; devoting themselves to the Lord; giving up entirely to his service, and making no reserve; that it might not be said, "What meaneth the lowing of the oxen, and the bleating of the sheep that I hear in my ear." Every high and lofty imagination must be brought down, and self prostrated in the dust, lying low at the feet of Jesus. Respecting herself she said, "That she might have kept nearer to the pointings of the Holy Spirit than she had done, yet, believed from early life she had loved the Truth and endeavored to follow it; desiring the prosperity of Zion more than any thing else, and preferring Jerusalem above her chief joy." "She did not know of any wilful disobedience to charge

herself with; though she was a poor creature, having nothing pertaining to herself to depend upon;" "all her own righteousness felt to her but as the dust of the balance." She ascribed it all to Divine mercy that she was accepted; adding, "I feel no condemnation; nothing oppresses my mind." "I believe I have not followed cunningly devised fables; and have faith to believe that I shall be received into the everlasting arms." At this time she said, she felt no doubt of it; and several months before, after a time of great exercise of mind, it appeared to her, that there was "a seat preparing for her in heaven." Her sufferings were great, but she expressed that she felt that support, which she believed would carry her through, for the sting of death was taken away.

At another time she remarked, that she had thought much of this meeting, and desired the love of the world might not take the place of better things in the hearts of any—that baptism was needful to qualify for usefulness in the church, in order that the places left vacant might be filled—that the same Divine Power which had raised up instruments for the Lord's work, was still able to raise up others; and she believed the cause of Truth would not be suffered to fall to the ground. She continued to ex-

press much deeply interesting matter during the intervals of ease; and in the extremity of pain, her ejaculation was, "Oh, heavenly Father, be pleased to take me to thyself, but thy will be done!" After taking an affectionate leave of her tenderly beloved family and friends, who surrounded her dying bed, the disease induced a state of delirium; but notwithstanding her mind was thus clouded about thirty-six hours, its tendency heavenward was evident. On being asked to take something, she replied, "I have taken much medicine, and do not wish to take any more; all I want is the pure water of Shiloh, and the wine of the kingdom."

A short time previous to the solemn close, the irritability of the nervous system subsided, and in great sweetness her immortal spirit took its flight, we doubt not to the mansions of eternal bliss, there to join the innumerable company which surrounds the throne, ascribing blessing, and honor, and power to Him who sitteth upon the throne, and to the Lamb, forever and ever.

She departed this life on the Fourth-day of the First month, 1841, in the 71st year of her age.

In the removal of these dear Friends, we feel our loss to be great, yet we believe that the

Lord is able to supply all the needs of his church, and it is our sincere desire that the young and rising generation, may be brought by submission to the gentle influences of Heavenly love, to take up the Cross, and be thereby prepared to serve and honor the Lord in their day, and fill up the places made vacant by the removal of the faithful servants of Christ who have stood as standard bearers in the church.

Testimony of Kennett Monthly Meeting, concerning our friend CALEB PENNOCK, *deceased.*

FROM a regard for the memory of this our dear ancient friend, and the lively recollection we have of his fervent religious engagements and pious labor amongst us, we believe it a duty we owe to survivors, to preserve some account of his life and conversation.

He was born in East Marlborough, Chester County, Pennsylvania, on the 28th day of the Ninth month, 1752, of parents in membership with the Society of Friends. In early life he was deprived by death of the guardian care of his father, which circumstance left him under little restraint, and his disposition being natu-

rally of a lively character, it led him to seek the company of those of congenial views.

With such he was wont to indulge in gaiety and merriment, inconsistent with the sobriety of a follower of Christ, and was at one time in danger of becoming entangled in the snare of intemperance.

But it pleased the Lord to arrest him in his downward career. At one time, while in the midst of a convivial party, and partaking in the vanities that prevailed, he was suddenly smitten with powerful convictions of the sinfulness of such a course; and yielding to the impression, ceased from further participation in their amusements. Though thus Divinely favored, he did not for a time wholly choose the Lord for his portion, and the God of Jacob for the lot of his inheritance; for after his marriage, which took place in the year 1776, he neglected the attendance of mid-week meetings, saying, he thought it foolish in some who attended them. Some time afterwards a Friend in the ministry was concerned to revive in his family the words of David to his son Solomon, viz.: "And thou Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind. If thou seek Him, He will be found of thee, but if thou forsake Him,

He will cast thee off forever;" by which a lasting impression was made on his mind.

Being thus afresh awakened to a sense of his condition, he was made willing to resign himself to the guidance and government of Him who willeth not the death of him that dieth, but would that the wicked should return from his ways and live. In after life, when adverting to this change he said, "I then saw I had another Master to serve, and had to attend meetings both on First-days and in the middle of the week, and often to walk eight miles to Monthly Meeting." He now became very careful in his outward calling, not to grasp after the things of this world, least he should lose a better inheritance; and in his dealings with men would rather suffer loss than contend for that which was lawfully his own; saying, he had enough, and that plenty was sent if rightly disposed of.

Believing himself called to the weighty work of a minister of the gospel, so deeply was he impressed with a sense of the awful responsibility that would rest upon him, and of his own unworthiness, that he evaded a compliance with the Divine requisition, saying, with Moses, "Kill me, I pray Thee, if thou deal thus with me." But being strengthened to resign himself

to Him who had thus called him, he became a faithful and devoted minister of the gospel of Christ.

In the exercise of this gift, he delivered that which was given him to utter with great simplicity, both of language and manner; believing that it was not the elegance of words, or the manner of expressing them, but the savor of life accompanying them, that can alone render that which is spoken useful to the hearers.

We think it may be said of him, in the language of an Apostle, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." He was led at times to speak in a prophetic manner, but was cautious of publishing these unfoldings of the Divine will, unless necessity was laid upon him.

Previous to the separation in the Society, he was often impressed with a feeling that something like a dark cloud was hanging over it, but had not seen by what way it was to come. And when it did approach, he was not enabled to discern the true cause at that time; but by turning inward to the same Power that convicted him of evil in his youth, he clearly saw

its dangerous tendency; and during its progress in the Society, he stood firm in the cause of Truth; and often labored both publicly and privately with those who seceded from us, as long as he was able to attend meetings. So strong was the testimony he bore against that separating spirit, that after he was confined to his house by disease, he would, with much earnestness, impress on Friends, who called to see him, the necessity of continuing faithful in treating with those who had thus gone out from amongst us.

The greater part of the meeting to which he belonged having joined with the separatists, he, with the few Friends that remained, held a meeting for worship at his own house; and this little company were often favored with the presence of Him who testified, "That where two or three are gathered together in my name, there am I in the midst of them." They afterwards became members of Kennett Particular Meeting, held near Parkersville; which meeting he diligently attended, suffering nothing but indisposition to prevent him, and often when so feeble, that he had to be supported from his chair to his seat in the meeting-house.

The manifest departure in many Friends from plainness in dress, language, and the furniture

of their houses, was a cause of grief to him; he thought, that instead of standing in the gap, and being way-marks to the people, such were aiding in drawing down Divine displeasure. With sorrow he beheld them falling back into many things, against which our predecessors, through much suffering had maintained a faithful testimony. Although at times he felt so discouraged, when seeing and feeling the many deficiencies within our borders, that he was ready to wish with the prophet; "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them;" yet he was made to believe, and strengthened to declare publicly, that the testimonies professed by Friends were in accordance with the gospel of Jesus Christ, and must prevail.

A few months before his decease he delivered a remarkable testimony at Kennett Monthly Meeting, in which he said, the enemy in order to have successful instruments in his hands, has tempted many filling high stations amongst us, and has led them off, so that it may be said, the leaders of this people have caused them to err; and that these were leading away others. For the enemy had gotten up a counterfeit, and not only got it up, but had also got it to pass;

that if we expect a counterfeit to pass, it must nearly resemble the thing itself, or it will not do; but after all, it will not bear inspection, however near the semblance might be. In the afternoon of that day, he observed in conversation, that the enemy was at times permitted to follow to the very gate; and added, "Sometimes he tempts me to doubt whether I shall ever get inside, bringing all the sins of my youth before me, and making me to fear that I have never fully repented of them. And what a sorrowful thing it would be, if, after all my struggle, I should be cast off at last; but I am made to feel it is the work of the enemy."

He was able to attend meetings, until within a few months of his decease, and was often much favored therein, in the exercise of his gift. He desired that he might be clear of all men in the final hour; an hour, he said, that seemed more solemn the nearer it drew. In an opportunity he had with his family, not long before his departure, he said, "I think it right to tell you, that last night I lay some hours thinking of my latter end: all seemed pleasant; the scenes of my youth were brought up to my remembrance, when I so far went into vanity and folly; yet all seemed peaceful. The Lord is merciful to sinners; He was so to the poor

publican; he went down to his house justified rather than the pharisee. I always found peace in giving up to what I found to be my duty, though it led in the way of the cross and deep provings. And 'Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eye shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'" He then said, "My time has been lengthened out more than I expected; I think a change is near, though I feel as well as usual." Soon after he had a paralytic stroke, which confined him to the house the remainder of his life. During this period, he appeared like one that had nothing further to do, and in much sweetness of spirit awaiting the final summons to everlasting rest.

Towards the close, when speaking of his dissolution he said, "It is solemn to think of it;" but added, "I shall go well. I shall be safely landed. I should be willing if the time had come for my release, but I must wait the right time." To a Friend who called to see him, he said, "Oh! what a nearness I feel, to all that are in unity with Friends." He frequently desired,

that when his earthly tabernacle was dissolved he might have an easy passage; which was granted. His strength gradually declined until the 25th of the Eleventh month, 1843, when he quietly passed away while sitting in his chair, in the ninety-second year of his age.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning MARY WISTAR.

UNDER a sense of the blessed efficacy of Divine Grace, in redeeming from the world and qualifying, for usefulness in the church, those who are obedient to its heavenly visitations, we are concerned to preserve some record of the life and character of our late beloved friend and elder, Mary Wistar.

She was the daughter of Richard and Elizabeth Waln, and was born in this city, in the year 1765. Her parents removing to reside in New Jersey, she passed much of her time at the house of her grandmother, Elizabeth Armit, whose pious example and watchful care over her, proved to be a great blessing. She was

exposed to many temptations incident to an extensive circle of acquaintances, and indulged a fondness for gaiety, which was cause of uneasiness to her concerned friends. Yet in after life she could commemorate the preservation which attended her, when she knew not whence it came; and acknowledged that through unmerited mercy, she had often been restrained from open violations of our Christian testimonies.

In the year 1786, she was married to our friend Thomas Wistar; a union which was permitted to continue during the unusual period of nearly fifty-nine years; and which, through submission to the manifestations of Divine Grace, was made remarkably conducive to their mutual growth in the Truth and their usefulness in the church. Not long after this event, it pleased the Lord to visit her with severe afflictions, and as expressed by herself, she was made to understand the language, "Who may abide the day of his coming? and who may stand when He appeareth?"

As she patiently submitted to these baptisms, she was enabled to surrender her own will to that of her heavenly Father, and bowing to the Cross of Christ, she felt his yoke to be easy and his burden light; and under the renewed visitations of his Spirit, she became more and more

enlightened to see the things which belonged to her peace. The testimonies of Truth became very precious to her; she found it her duty to exercise great watchfulness over her conversation, which was marked by humility and godly sincerity. She was led into simplicity in dress and in her domestic arrangements; and as her cares increased, was concerned to suffer nothing to interfere with the performance of religious duties.

She had a deep sense of parental obligation. Feeling her own insufficiency for the right education of her children, she was led to seek for that wisdom which is "profitable to direct," and under its blessed guidance was enabled to govern them with firmness and gentleness, and to watch over herself, that her example might be consistent with her precepts. She sought suitable opportunities to imbue their minds with a sense of their dependence upon their heavenly Father, and direct them to the light of Christ revealed in the secret of their hearts. While thus endeavoring to discharge the duties of a Christian parent, she was often favored with the spirit of supplication on behalf of her children, and the memoranda which she has left, give evidence that the exercise of her mind on these occasions was very fervent.

Thus coming up in the discharge of her domestic duties, as she grew in grace, the sphere of her usefulness was enlarged, and she became qualified more openly to promote the cause of Truth. Her judgment was clear and discriminating, and seeking to be preserved in dependence upon the wisdom which is from above, she was very useful in the administration of the discipline, uniting firmness in the maintenance of our Christian principles and testimonies, with forbearance and condescension towards all.

As an overseer, she labored with offenders in the restoring spirit of the gospel, with meekness and tenderness; and was often engaged to administer caution to such as were in danger of being led astray.

For many years she was an elder of this meeting, and filled this important station with humility and godly fear. Being brought into very close sympathy with those who were young in the ministry, her counsel was freely imparted to them, and she largely partook of their exercises.

In our meetings for Divine worship, the solemnity of her countenance gave evidence of the introversion of her mind. In these seasons of waiting upon the Lord, she was often brought under a living exercise on her own account and

enlightened to see the things which belonged to her peace. The testimonies of Truth became very precious to her; she found it her duty to exercise great watchfulness over her conversation, which was marked by humility and godly sincerity. She was led into simplicity in dress and in her domestic arrangements; and as her cares increased, was concerned to suffer nothing to interfere with the performance of religious duties.

She had a deep sense of parental obligation. Feeling her own insufficiency for the right education of her children, she was led to seek for that wisdom which is "profitable to direct," and under its blessed guidance was enabled to govern them with firmness and gentleness, and to watch over herself, that her example might be consistent with her precepts. She sought suitable opportunities to imbue their minds with a sense of their dependence upon their heavenly Father, and direct them to the light of Christ revealed in the secret of their hearts. While thus endeavoring to discharge the duties of a Christian parent, she was often favored with the spirit of supplication on behalf of her children, and the memoranda which she has left, give evidence that the exercise of her mind on these occasions was very fervent.

Thus coming up in the discharge of her domestic duties, as she grew in grace, the sphere of her usefulness was enlarged, and she became qualified more openly to promote the cause of Truth. Her judgment was clear and discriminating, and seeking to be preserved in dependence upon the wisdom which is from above, she was very useful in the administration of the discipline, uniting firmness in the maintenance of our Christian principles and testimonies, with forbearance and condescension towards all.

As an overseer, she labored with offenders in the restoring spirit of the gospel, with meekness and tenderness; and was often engaged to administer caution to such as were in danger of being led astray.

For many years she was an elder of this meeting, and filled this important station with humility and godly fear. Being brought into very close sympathy with those who were young in the ministry, her counsel was freely imparted to them, and she largely partook of their exercises.

In our meetings for Divine worship, the solemnity of her countenance gave evidence of the introversion of her mind. In these seasons of waiting upon the Lord, she was often brought under a living exercise on her own account

that of others, and on returning from them, frequently expressed the refreshment she had experienced.

Both in her private deportment and in meetings, she was concerned that no cause of offence should be thrown in the way of any, especially of the young, and of those who were under serious impressions. Those who were entrusted with the care of young children, were particularly objects of her solicitude, and she often found it her duty affectionately to impress upon them, the obligation to bring up their tender charge from early infancy, consistently with our religious profession.

As she advanced in years, this subject appeared to rest with increasing weight upon her mind. The last time she attended our Monthly Meeting, when laboring under much physical weakness, she was engaged in great tenderness to impress upon mothers the necessity of faithfulness in the discharge of this important duty.

She was a diligent reader of the Holy Scriptures, and in her silent waiting appears to have been favored with precious openings of many passages, to her comfort and edification. With the writings of our early Friends she was much conversant; often remarking the deep interest and instruction she had felt in tracing their

Christian experience. Her memory being stored with incidents connected with the rise and progress of our religious Society, she was accustomed to dwell upon them in conversation, especially with young persons, and earnestly to recommend the perusal of these valuable works.

Being favored with clear scriptural views of the doctrines of the Christian religion, as they have always been held by us; she was, in common with other faithful Friends, brought under great concern upon the appearance within our borders, of those anti-christian sentiments which led to the recent secession of many individuals from our religious Society. Firmly upholding the testimony of Truth, and not shrinking from the trials to which she was thus subjected, she was very useful in the support of our discipline at that eventful period.

As she drew near the close of life, it was manifest that her mind became increasingly imbued with Christian love, which was evinced by meekness, patience, gentleness, and a forgiving disposition.

In the early part of 1843 her health declined, and in the Fifth month of that year she was attacked with paralysis, which for some months deprived her of the use of one side. During

this afflicting dispensation, she was kept in resignation to the Divine will, and was heard to say, that she did not wish it different. To a friend who visited her a few days after she was first taken, she expressed with much feeling, her sense that it was all right, adding, "How many things I have to be thankful for! how much of mercy is mingled in this cup of affliction." She partially recovered from this attack, but remained under great weakness of body, yet retaining the powers of her mind in much clearness and vigor. She continued to make exertions to attend our meetings for Divine worship, when her infirmity was such as seemed to render the attempt hazardous; and often returned refreshed and comforted.

Throughout her sickness she was preserved in quietness and serenity; enjoying the society of her friends, and making instructive remarks to young persons and others who called to see her.

She often expressed her sense of her unworthiness, saying, "That her hope of salvation rested solely on the mercy of God, through the atonement and mediation of our Lord Jesus Christ." During the last four months of her life she read much, and almost exclusively in the Holy Scriptures, which afforded her great

consolation. She frequently said that the fear of death was removed, and that she felt willing to go; adding, although the time was hid from her, it could not be long.

She passed First-day, the 15th of the Twefth month last, sitting up, but appeared more unwell than usual. It was evident that much solemnity covered her mind, although she said but little; about an hour after retiring for the night, a cough came on, with difficulty of breathing, and shortly after, she gradually reclined on the pillow, and as we reverently believe, fell asleep in Jesus.

Testimony of Muncy Monthly Meeting, concerning our dear friend ELLEN M'CARTY.

SHE was the daughter of Moses and Jane Roberts, who were among the early settlers in the neighborhood of Cattawissa, [in Pennsylvania,] and at that time members of Exeter Monthly Meeting. Her father dying when she was quite young, she was left under the care of her widowed mother and other branches of the family, in a situation not very favorable for literary or religious instruction; yet during this period she appeared to be preserved in a state of innocency and tenderness of spirit.

In the year 1798, she was united in marriage with Joel M'Carty, a member of Muncy Monthly Meeting, and soon after removed with her husband to Elklands, [in Pennsylvania,] where a small settlement of Friends was then forming within the limits of this meeting.

In this retired situation, very much secluded from the busy scenes of life, and subjected to many of the privations attendant on the settlement of new countries, her mind became more deeply impressed with the importance of seeking those treasures which neither moth nor rust can corrupt.

Under these renewed exercises she often expressed the concern she felt on account of their not having a meeting for worship, and encouraged her friends to unite in making application for an indulged meeting, which was granted them in 1816.

She was very diligent in the attendance of our religious meetings, though frequently having to press through many difficulties and hardships in the performance of this important duty; often speaking of the sweet peace she was at times permitted to experience, when sitting in their little silent meetings; and encouraged her own family and friends not to suffer any worldly

business so to engross their attention as to prevent them from a regular attendance.

Having thus learned in the school of Christ, the excellency of his government, and by yielding to the manifestations of Grace in her own heart, she became qualified to invite others to come, taste, and see that the Lord is good.

Though her literary acquirements were very limited, she was enabled in her public ministry to express herself in clear and impressive language.

Her early communications carried with them an evidence that they were from that Anointing which alone can qualify for true gospel ministry; and in the year 1819 were approved by the Quarterly Meeting of ministers and elders.

By closely following the leadings of the true Shepherd, she became a lively and acceptable minister; was a firm believer in the doctrines and principles of our religious Society, as set forth in the approved writings of our early Friends; and opposed to all speculative views and unprofitable theories. She bore a faithful testimony against the unsound views of Elias Hicks and his followers, being frequently led in her communications to express her full belief in the authenticity and Divine authority of the

Holy Scriptures, and in the divinity and offices of our blessed Saviour as therein set forth.

She several times visited the families of this Monthly Meeting, a service for which she was well qualified; frequently administering counsel and encouragement suited to the conditions of those present.

With the approbation of her friends in 1830, she performed a visit in gospel love to the meetings composing Farmington and Scipio Quarterly Meetings, [in the State of New York,] and to those of Friends in Upper Canada.

Although domestic duties necessarily claimed much of her time, having a large family of children, yet these seldom prevented her from attending to the calls of duty.

Christian love so warmed her heart towards the whole human family, that she was a truly sympathizing friend to the afflicted in body or mind. The last few years of her life were much spent in visiting and nursing the sick; frequently having to endure many hardships and privations when attending on the poor and remotely situated families of her neighborhood. And while administering to the wants of the body, she was ever mindful of that more precious part, the immortal soul; endeavoring to turn their minds

unto Christ Jesus, as the only hope and means of salvation.

In the last meeting she attended, the day before she was taken ill, she spoke of the shortness of time to some present, and encouraged those who might remain a little longer, to greater diligence in the attendance of their religious meetings.

From the first of her sickness, she was impressed with a belief that she should not recover, and was much engaged in fervent supplication to the Father of mercies, that He would be pleased to preserve her in patient resignation to his blessed and holy will.

The evening before her close, being asked if she would like to see her physician, she calmly replied, "No! there will be a change before morning;" and soon after requested her children might be sent for; some of whom resided a few miles distant.

On their arrival, her powers of speech had so failed, that she could say little more than "I have told you the truth before;" and in a few minutes quietly passed away, on the 20th day of the Fourth month, 1844, in the sixty-third year of her age.

A Testimony of Woodbury Monthly Meeting of Friends concerning JOSEPH WHITALL, *deceased.*

THIS our beloved friend, being removed from the church militant, as we believe, to the church triumphant, we feel engaged to bear our testimony to the power and efficacy of that Grace which enabled him from youth to advanced age, to advocate the cause of truth and righteousness in the earth, and preserved him, even unto the end, a zealous supporter of the doctrines and discipline of our religious Society, in their ancient simplicity and purity.

He was the son of Benjamin and Elizabeth Whitall, of Woodbury, New Jersey, and was born the 17th of Third month, 1770.

From some memoranda which he made of the "merciful dealings of Divine kindness [with him]," it appears he was visited by the Day-Spring from on high, in the seventh or eighth year of his age. He says, "It pleased the Lord to place a measure of his fear in my heart, that I became clearly convinced of the evil of telling an untruth, and of using naughty, idle words; and I have had, from a degree of experience, to unite with the Scripture testimony, 'The fear

of the Lord is the beginning of wisdom, and to depart from evil, a good understanding.' But from a want of keeping here, I sustained great loss; yet the Lord was often near me in those my young and tender years, but I knew it not; and frequently between eight and twelve, I had to reflect on the awfulness of death, and to consider that even those of less age than myself were summoned to the grave. And I may acknowledge, in commemoration of Divine kindness, I was preserved in a good degree of innocency."

About the fourteenth year of his age, he was sent by his parents some distance from home, in order to obtain a more liberal education than his own neighborhood afforded; when he remarks, "As I was now separated from my old acquaintances, serious thoughtfulness began much to increase; and in those days I loved solitude and retirement. It was a time of the Lord's merciful visitation to my soul—yea, the day of my espousals to Christ, and of my entering into covenant with him." On his return, falling into what he calls wicked company, its leavening influence had an injurious effect, although he was preserved from gross evil.

About this time he yielded to a proposal of his father, to enter as a student of law, and in

his nineteenth year left his parents' house for that purpose. Possessing a strong and cultivated mind, he entered into the study with an energy and perseverance, which were evidences not only of his delight in the profession, but of determination to secure some of the applause which the world often bestows on those who are successful therein. "And that cunning, subtle serpent, our adversary, the devil," he says, "began to tempt me more and more, with the honor and glory of the present world, which the Lord, our gracious helper, through his marvellous interposition, afterwards stained in my view, and clearly manifested to my understanding, that he that persists to keep and enjoy a life in these things, is thereby disqualified for his holy kingdom, which consisteth not in meats and in drinks, but in peace and joy in the Holy Ghost."

Notwithstanding at this eventful period of his life, he was beset with the temptations peculiarly incident to the prosecution of his studies at the capital of the State, yet he was a sincere seeker after truth, and in the habit of attending the public worship of different religious denominations, hoping to discover a light for his path, yet from his own acknowledgment, with very little success. Hearing there was to be a stran-

ger at Friends' meeting, he thought he would also go there, though not expecting much; but on taking his seat his mind was gradually introduced into such a feeling of solemnity, as he had scarcely before witnessed, and finding what was said corresponded with the evidence of Truth in his own mind, he was almost persuaded that among this people might be found that which his soul sought after. Procuring George Fox's Journal, with similar works, he soon became so much interested in their perusal, and in the Holy Scriptures, that his preceptor wrote to his father, advising him of the change in his son, commending his industry and good conduct, but suggesting the improbability, with his present seriousness, that he could make a successful lawyer.

It was while on a visit to his native place, about this time, that on going to bed at night, his mind was plunged into great distress, under a belief that it was required of him to give up the study of the law. So sore was the conflict, that he has been heard to say, "I thought it would have been impossible to have borne it many hours; but by three o'clock in the morning my will became resigned, and falling asleep, when I awoke in the morning, the sun was shining full in my face, and never before had I

enjoyed three hours of such delightful slumber, or witnessed such a bright and glorious morning. When I entered my chamber I so loved my profession, that, for the best farm in the county, I would not have resigned it; when I left it next morning, it was abandoned forever."

After this act of resignation he again became a member of his father's family, engaging willingly in employments, which a false estimate of things had recently made him consider as mean. While useful in disposing of the produce of the farm, he was keenly alive to the danger of having "his spirit leavened somewhat to that of the multitude" with which he had to mix, and after returning home one evening, he says, "I walked alone in the woods and was favored to feel that mighty Power, which is alone able to quicken and make alive, and to raise out of death and darkness. My mind was brought into a solid calm; the presence of the Most High was wonderfully manifest, and I entered into solemn covenant to be more attentive in future to the reproofs of instruction, which are the way of life."

He was a diligent attender of the meetings for worship of our religious Society, to which he was shortly after united as a member, and in the twenty-third year of his age was married

to Hannah, daughter of John and Elizabeth Mickle. Being favored in this important step with the pointings of that wisdom which is ever profitable to direct, he was often led, in the course of his after life, to acknowledge the goodness and mercy of his gracious Lord, in giving and preserving to him a companion, who was so truly a help-meet for him. Settling in the neighborhood of his birth place, he became a useful member of religious society, punctual at meetings, and as a parent manifesting a pious care in the education of his children, he was warranted in advising others of their duty in these respects.

Having passed through the needful baptisms about the twenty-fifth year of his age, he appeared as a minister of the gospel; and being kept in a humble, watchful state of mind, in dependence on the Lord Jesus, the giver of every good and perfect gift, he was enlarged in knowledge and utterance; being sound in doctrine, showing forth the excellency and sufficiency of that Divine manifestation of Light and Grace which qualified him for this service, and kept him remarkably careful not to minister without the heavenly life and power which made his ministry acceptable and edifying.

He has frequently been heard to allude to the

awful state of feeling produced in the years 1797 and 1798, by the prevalence of the yellow fever; a number of his connexions, beside his father and a younger brother, to whom he was tenderly attached, being taken away [by death] in a very short time. He thought it his duty to wait upon the sick, notwithstanding the supposed contagious character of the disease. But in his momoranda he says, "My dependence and hope were fixed on the Lord alone, and I may thankfully acknowledge, that his holy sustaining help was near." On being in the chamber with his brother, who was very ill, he says, "I felt remarkably tendered and contrited: truly, it was a heart-melting time. I felt the spirit of supplication poured forth on his and my own behalf, and it was a season gratefully to be commemorated, for the precious sense at this time afforded. I thought I clearly saw a glorious mansion prepared for him, and I then gave up all hope of his recovery."

At a later period, being ill with the fever himself, a female relative who lived near, called to see him, and while at his bed-side, knelt in fervent supplication for one whose end was nigh at hand. As he was convinced of her near access to the footstool of Divine Mercy, and supposing her allusion to be to his own departure, he could

not reconcile it with a previous evidence that he should recover, given [to him] in that light which he believed was an emanation from the Spirit of Truth itself. Hence his mind was unable to comprehend what had been manifested, until a few days after, he was informed of the death of this beloved friend; when he was more than ever confirmed in the efficacy of that Anointing which teacheth all things, and is truth, and no lie.

Feeling a religious obligation to engage in the important service of Superintendent of Westtown Boarding School, he, with his wife, removed thither in the year 1811, where they labored usefully and acceptably for several years, and were greatly endeared to both the teachers and pupils, to some of whom he was as a nursing father in their spiritual progress.

As a minister, he travelled but little, compared with many, though he was several times from home in the exercise of his gift, sometimes as a companion to others. A few years before his close, he was engaged in holding meetings for those of other Societies, in different places in his own county, with satisfaction to himself and to those who were the objects of his concern.

Those who have partaken of his hospitality,

can acknowledge that he attended to the apostolic injunction, "to entertain strangers." Being well versed in the Holy Scriptures and the writings of Friends, and possessing much general information on other subjects, his company and conversation were very instructive and attractive, not only to those of mature years, but also to the young; and he treated all, even when their sentiments differed from his own, with Christian tenderness and respect.

The decline of his health was very gradual; and for some years he was prevented from much active exertion. Yet his love for the cause, and the life and authority usually attending his ministry, did not abate, and in his last public testimony at our meeting, he was highly favored, the power of Truth rising into dominion. He imparted much salutary counsel and fatherly admonition, and appeared to take a final farewell of the meeting; remarking, although our Society seemed as it were stripped and peeled, yet he was firm in the persuasion that a brighter day was advancing, and believed there were those now born, who would live to see it.

Some of his friends being with him a few weeks previous to his dissolution, after a sorrowful allusion to the existing war [with Mex-

ico]; in a very solemn and impressive manner he said, "Notwithstanding this sad state of things, my faith is strong that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and that the knowledge of the Lord shall yet cover the earth, as the waters cover the sea; although none of us may live to see it, yet I believe it will be."

Being sensible of his approaching end, he was preserved in much quietness and resignation to the Divine will; frequently speaking of himself as a poor unworthy creature, having nothing of his own to depend on: yet he was favored at seasons to experience that soul-sustaining faith in the merits and mercies of his Redeemer, by which he was enabled to look forward with unclouded hope. He was confined to his bed but a few days. During this solemn season he was often heard to utter short petitions in a melodious voice, several times expressing an earnest desire that the work of sanctification might be thoroughly accomplished; and on one occasion ejaculated, with peculiar feeling, the language of the psalmist, "Oh that I might see thy power, and thy glory, so as I have seen

thee in the sanctuary, because thy loving kindness is better than life."

On the evening of the 12th of Second month, 1847, he peacefully passed away from the trials attending this life, we humbly believe, to a glorious mansion of everlasting rest, having been a minister about fifty-one years.

Testimony of Muncy Monthly Meeting, in Pennsylvania, concerning MERCY ELLIS, *deceased.*

BELIEVING that the memory of the just is blessed, and that the example of those, who, through submission to the teachings of the Holy Spirit, have been enabled to fight the good fight, to keep the faith, and finish their course with joy, tends to animate survivors to follow them as they followed Christ, we are engaged to preserve some account of this our beloved friend.

She was the daughter of William and Mary Cox, of Deer Creek, Maryland, both of whom were valuable and exemplary members of our religious Society, the former acceptably filling the station of an elder, and the latter being an approved minister. It was their concern to endeavor to train up their offspring in the nurture

and admonition of the Lord, and our dear friend has frequently been heard to commemorate their pious care in this respect, as among the many favors which a merciful Creator had conferred upon her, and for which an account must be rendered.

In very early life she was sensible of the tendering visitations of the love of God to her soul, inclining her to choose the good and refuse the evil; and as she yielded thereto, she was strengthened to surrender her own will to the will of her heavenly Father, and to make some steps in that narrow path which leads to true peace. As she endeavored in simplicity to follow the pointing of the Divine finger, she became impressed with the conviction that some articles of her dress were designed more for show than for use, and that it was her duty to lay them aside, believing that an attempt to decorate the frail body, could not be agreeable in the Divine sight.

She frequently observed in after life, that for little acts of simple obedience to apprehended duty, even in matters which are often deemed of small moment, she felt the sweet reward of heavenly peace. At this early period of life, the necessity of endeavoring to follow the dictates of the Spirit of Truth, however small its

requirings might appear to the outward view, was so deeply engraven on her heart, that it became her primary engagement, and the governing principle of her future course. Thus being faithful in the day of small things, she experienced a growth in Grace, and was enabled to show forth in her example the fruits of the Spirit, in love, in gentleness, and in meekness of spirit.

In the twenty-fourth year of her age, she was united in marriage with our friend William Ellis, and soon after removed with him to this neighborhood, where she continued to reside during the remainder of her life.

At the time of their settlement here, the country for a considerable distance around, was in a wilderness state, and they had to encounter many of the difficulties and privations incident to new settlements, but though of a delicate frame and accustomed to many indulgences, she was cheerful and contented in her allotment. A few families of Friends soon settled around them, whose society was congenial, but there was no meeting for Divine worship near enough for them to attend, which was a source of deep concern to her exercised mind, and she felt it to be the greatest privation attendant on their situation.

The Monthly Meeting to which they then belonged was distant about one hundred miles, notwithstanding which she several times attended it, performing the journey on horseback, through a country but little cultivated, and over a range of lofty and rugged mountains. It was not long before an indulged meeting was granted them, in the attendance of which she was diligent and earnest, and has often been heard, even late in life, to remark upon the solid comfort and instruction she was permitted to experience in these small but solemn gatherings, and that she had great cause to commemorate the goodness and mercy of Israel's Shepherd, who thus watched over and cared for her, and preserved her from being entangled by the allurements of this fading world.

Under the precious and tendering impressions thus sealed upon her spirit by the fresh unfoldings of the Day-Spring from on high, she was strengthened to renew her covenant with the Most High, that if He, whom her soul loved, and who had watched over her from her early youth, would graciously continue to be with her, and give her food to eat and raiment to put on, He should be her God, and she would endeavor faithfully to serve him in the way of his requirings, during the residue of her days.

Believing that her Divine Master had called her to the work of the ministry of the gospel, and been pleased to confer on her a gift therein, after passing through the necessary baptisms and exercises preparatory thereto, she first appeared in that capacity about the thirty-ninth year of her age. Having been instructed in the school of Christ to distinguish the voice of the true Shepherd from that of the stranger, she was careful to wait for his renewed putting forth, and simply to follow his leadings; by which means her communications were made lively and impressive, ministering grace to the hearer and tending to the edification of the church.

Her first religious engagement, with a minute from her Monthly Meeting, was to [visit] the families of this and a neighboring Monthly Meeting, which she was enabled to perform to the peace of her own mind, and to the satisfaction of her friends. She was subsequently several times engaged in religious labor in the city of Philadelphia, the State of New York and in Canada; and although she had a family of children around her, many of whom were small, and was deprived by death of her beloved husband, yet she was made willing to surrender all at the call of her Lord, and to run in the

way of his requirings; not doubting that He who put her forth, would open the way and watch over those whom she left behind.

Her labors of love within the compass of this meeting were abundant, being deeply concerned for the spiritual welfare of its members, warning and exhorting, and reproving with all long suffering and tenderness, desiring that all might be gathered into the fold of Christ, and become of the number of his sheep. She several times visited the families belonging to it, the last time being in the eighty-fifth year of her age. When laying this concern before her friends, she expressed the belief that it was an evening sacrifice required of her; and in the progress of it she several times remarked, that she believed it was her last visit of the kind amongst them. She earnestly encouraged the young and the middle-aged, while strength lasted, to double their diligence to make their calling and election sure.

It was her lot to pass through deep afflictions, but she was favored to experience the Divine Arm underneath for her support, and to hear his voice saluting her spiritual ear with the gracious promise, "I will never leave thee nor forsake thee." And she often remarked, that this consoling language had been a stay and

support to her during the subsequent steps of her life.

In the attendance of our religious meetings, both for worship and discipline, she was an example of diligence, careful to bring her children with her, and to encourage others to faithfulness in this Christian duty.

Until her bodily strength was impaired by advanced age, she generally attended the Yearly Meeting, and frequently our Quarterly Meeting, though distant from her residence several days' journey. Such was her concern to be found faithful unto the end, and to fill up the measure of service allotted her in the militant church, that she made great exertions to perform apprehended duty, even when the infirmities of age might seem to some a sufficient ground of excuse.

For the suppression of intemperance and the iniquitous practice of converting the gifts of a bountiful Providence into a liquid poison, as she often termed it, she labored much, both in public and private, several times visiting those not in profession with Friends, who were engaged in distilling, and laboring in love to dissuade them from an employment so unrighteous, and so destructive of the comfort and happiness of their fellow men.

She took a deep interest in the religious and literary education of children, and a school under the care of Friends, being opened near her residence, she extended the hospitality of her house to many who were remote from suitable schools, or who, from other causes, claimed her sympathy and aid, and we have reason to believe that her watchful, maternal care over these, was blessed to some of them.

To the poor and those under affliction, whether of body or mind, she was a tender and sympathising friend, frequently engaged in searching out objects of charity, and prompt in her endeavors to afford them timely and suitable relief. Being of an affable and affectionate disposition, sweetened by the love of God shed abroad in her heart, she was courteous and kind to all, and was greatly esteemed and beloved by a large circle of friends and acquaintances.

She continued to attend our religious meetings until about two weeks previous to her decease, and though her bodily strength had much failed, her mind remained clear and vigorous, and she was frequently engaged in the exercise of her gift in a lively and acceptable manner. Her last public engagement was in fervent, solemn supplication to the Most High, on behalf

of "the little meetings in this part of his heriage."

Having thus endeavored to fulfil her social and religious duties in the fear of the Lord, and to occupy the gifts and talents entrusted to her to the honor of the great Giver, she was enabled to contemplate the close of life without alarm, often expressing a desire to be released, when it might be consistent with the Divine will. Her spirit seemed clothed with peaceful quiet, calmly awaiting the final summons, as one whose day's work was done. She was taken ill on the 8th of the Second month, 1848, and was mercifully spared from much bodily suffering. To a friend who sat by her, she said, "If it should be the blessed Master's will at this time to proclaim a release, I hope it will be in mercy." On being reminded of the gracious promise made to her in a time of great affliction, before alluded to, she replied, "Yes! and His promises are yea, and amen forever!"

She quietly and peacefully departed on the afternoon of the 9th of the same month, having nearly completed her eighty-seventh year, a minister about forty-eight years; and we believe, that to her may be applied the language of Holy Scripture, "Blessed are the dead which die in the Lord, yea, saith the Spirit, they rest

from their labors, and their works do follow them."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, concerning MARGARET HUTCHINSON.

To show forth the praises of Him who calleth the children of men out of darkness into his marvellous light,—to persuade the youth to submit to the visitations of the Grace of Christ Jesus, and to cheer and encourage the weary traveller to hold on in the way of righteousness faithfully to the end, we feel engaged to give forth a testimony concerning our late beloved friend, Margaret Hutchinson.

She was the daughter of William and Elizabeth Fimister, and was born in Murrayshire, near Elgin, in Scotland, the 16th of the Sixth month, 1763, and was educated in the principles of the Presbyterians, her parents being members of that religious Society. From her own account, her mother was careful to bring her up in the frequent reading of the Holy Scriptures, which she practised daily, rising early in the morning and reading in them to her, the benefit of which she felt in after life. In the year 1775, they embarked for America,

and after a tedious passage landed at Philadelphia. The death of her mother, which occurred in the following summer, was to her a great affliction. Her father giving up housekeeping, her home was afterwards mostly with strangers, and at a time of life in which she greatly missed the affectionate care and solicitude of a pious mother, whose petitions were often put up for the preservation of her children. This loss was much made up to her in having the society of religious friends.

At an early period of her life the compassionate regard of her heavenly Father extended to her the visitations of his love and power, bringing her to see the sinfulness of sin, and drawing her into covenant with himself. In a letter to one of her grand-children, which she dictated in her eighty-third year, she says, "I was here in a strange land, in early life, without my parents, and I have a testimony to bear to the goodness and mercy of a gracious God. I was visited in early life, and have great occasion to commemorate the gracious dealings of the Lord with me from childhood, who led me and fed me, and has been with me all my life long; and now, in my advanced age, is my stay and staff to lean upon. The Lord is good to them that fear Him, that hope in his mercy."

She frequented the meetings of the Presbyterians until about the twentieth year of her age, when feeling her mind drawn to attend the meetings of Friends, she left them, and about her twenty-third year, applied to become a member, and was received by the Philadelphia Monthly Meeting. In her twenty-fourth year she was married to our esteemed friend John Hutchinson, who had been received into membership by the same meeting before their acquaintance with each other, and about the same time.

Being brought under the Lord's refining hand, and believing for a considerable time that it would be required of her to bear a public testimony in the work of the ministry, she passed through many baptisms preparatory thereto, and in the thirtieth year of her age, was strengthened to yield to the impressions of duty at one of our public meetings, uttering the language of the Saviour, "My sheep hear my voice, and they follow me, and the voice of a stranger they will not follow." Having had very little opportunity of acquiring any school learning, and being of a diffident disposition, it was a close trial to her to open her mouth in the assemblies of the Lord's people, but yielding in childlike simplicity to the gentle intima-

tions of his Spirit, she received courage and wisdom from Him to answer his requirings, and her offerings were well received by Friends. In a short time after, she removed within the limits of this Monthly Meeting, and when the time appeared to have come, she was recommended and acknowledged as a minister.

Although her communications were mostly short and delivered in fear, yet they were often attended with the baptizing power of Truth, tendering the spirits of the hearers, and had at times a remarkably satisfying and strengthening virtue accompanying them, which is not produced by mere words. We do not mention this to eulogize the creature, but to the praise of the glory of his grace, who makes use of things that are not, to bring to nought things that are, that no flesh should glory in his presence.

She was a good example in watchfulness over herself, both in word and action, exercising the spirit of charity towards others, and cherishing the love and fellowship which subsists among the followers of Christ, while she labored for the support of our Christian doctrines and discipline. She earnestly sought to gather all to the fold of Christ's sheep, often holding forth the invitation to come, taste and see, that the

Lord is good; declaring that his mercies are new every morning, and that with Him there is forgiveness and plenteous redemption, that He may be feared.

Under feelings of sympathy with the afflicted in body or mind, she often visited them from a sense of religious duty, and thereby fulfilled the law of Christ, in bearing the burthens of others, and ministering counsel or consolation as her Master furnished her with it: this duty she practised until a short time before her last illness.

She travelled but little from home, except to attend New York, Baltimore, and Virginia Yearly Meetings once, and some of the meetings of Philadelphia Yearly Meeting, having certificates of the approbation of her Monthly Meeting on these occasions. But when ability of body permitted, she was diligent in attending all the meetings to which she belonged, and was a good example in the solidity of her spirit and in her manner of sitting in them.

In the year 1836, a close trial was allotted to her, in the removal by death of her beloved husband, to whom she had been united nearly fifty years; but relying on Divine support, and resigning herself to the Lord's will and disposal, she said on that solemn event, "The Lord gave,

and the Lord hath taken away, blessed be the name of the Lord."

In the forepart of the Ninth month last, she was taken unwell, and on the 5th fainted twice in the night, but next morning seemed relieved from sickness. In allusion to it, she remarked, "It shows the importance of having the day's work done in the day time. I have been endeavoring for a long time, to live a day at a time, as though every day would be the last." Being more unwell the next day, she said, "It is an awful thing to die, to appear before the great Judge. I have not seen whether I shall go now or not. I may get better, and be here a little longer."

On the 9th, after reviving from a stupor she had been in, one of her children alluded to the possibility of her recovery, to which she replied, "I like to be with you, but am not anxious either way, either to go or stay; it must be as the Lord pleases." Again, "I believe I may say, although my body is greatly afflicted, the mind is at rest."

On the morning of the 11th, she supplicated for herself and children, "Oh thou great God and Father of our Lord Jesus Christ, be pleased to look down upon me, a poor unworthy worm of the dust. Thou hast been with me through

a lengthened out life, stengthen me a little now in my declining years, to magnify thy great and adorable name, who, with the dear Son of thy bosom, art everlastingly worthy of all honor, thanksgiving, praise and renown, now and for evermore. And O be with my dear children, and guard them with the guardian angel of thy presence."

In the course of the day, when in much pain, she said, "Precious Lord, grant me patience, becoming, Christian patience," and queried, "when will the conflict be over?" Being asked on the following morning how she was, she replied, "My feelings are indescribable, but I must suffer;" and shortly after, "Dearest Lord, what shall I render unto thee for all thy benefits?" "The world by wisdom knows not God, neither can it know Him." In the afternoon, addressing one of her sons, she said, "My desire is for thee and thy brothers, and all thy dear family, that you may so live as to gain admittance into the kingdom of that Saviour, who laid down his precious life that we might live—into that glorious kingdom of rest and peace, of which our blessed Lord told his followers, 'I go to prepare a place for you."

In the course of the day she bade an affectionate farewell to some of her children and

grand-children, expressing to them her fervent desire for their present and everlasting welfare, and commending them to the blessing and protection of the Lord. Her mind being also under exercise on account of the departure of many from the right way, she expressed her feelings in this manner: "'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of my people'—not slain by the sword, but by the sin-pleasing pleasures of this transitory world. What avail all the pleasures of this sin-pleasing world, if we have not an interest in that Saviour who laid down his precious life for the sins of the world."

She addressed her daughters in a sympathetic and consoling manner, and to her sister said, "Farewell, my dear sister. I don't know that I shall be here long. Trust in the Lord, and He will sustain thee and keep thee. He has been my staff and my stay to lean upon, now in my advanced age." Being asked, whether she had any message for any friends in particular, she answered, "I love all who love the Lord Jesus in sincerity:" and a little after, "To the Lamb who hath redeemed us, be everlasting glory, honor and renown."

Notwithstanding she suffered at times much

pain, her mind appeared to be stayed upon the Rock of Ages, and much employed in contemplating the goodness, mercy and power of the Redeemer of men. Being asked whether any thing could be done to relieve the pain, she answered, "No;" and after a pause, said: "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so opened he not his mouth." Again, "How can ye work the works of God, unless ye believe on Him whom He hath sent." In the afternoon she said, "I have believed, I have not followed cunningly devised fables, but living, substantial truth—this is what I have believed in for many years, Christ within, the hope of glory."

Next morning, the 14th, she remarked, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour." About an hour after, "O Lord, help me; O Lord, be with me; thy poor unworthy creature." And soon added, "Death is shorn of all its terrors; the sting of death is sin—what shall I render unto thee?" Her close appearing to be near, she ejaculated, "O Father of mercies and God of all consolation;" and a little after, "They rest from their labors, and their works do follow them." She afterwards made supplication, of which little was understood but the closing words, "Let

thanksgiving and praise ascend;" and shortly after, "I thought I was almost through, and the door was opened." Again she supplicated, but little of which could be gathered. A pause ensued; she added, "O Lord, release me;" which were the last intelligible words. The clothing of her spirit appeared to be prayer and praise, to the end, which was peaceful and serene.

Thus our dear friend departed, in the eighty-seventh year of his age, having been a minister fifty-six years; experiencing even to old age, in a striking manner, the fulfilment of the apostolic declaration, "And the peace of God which passeth all understanding, shall keep your hearts and minds, through Jesus Christ;" and we doubt not that her purified spirit has joined the church triumphant in heaven.

May those who have witnessed her steadfast walking in the Truth, be incited by her lively example to lay hold of the offers of the same Grace, following her footsteps, in giving up all for Christ's sake and their own salvation, that her place may not only be filled up, but many, through the power of an endless life, may be brought into the ranks of the Lamb's army, and be made instrumental in spreading his kingdom, and exalting and praising the name of the Lord God and of the Lamb, who is forever worthy.

Testimony of Chester Monthly Meeting, Pennsylvania, concerning SARAH EMLEN.

OUR beloved friend Sarah Emlen, having been a member of this Monthly Meeting for many years, from the love we feel to her memory, and the remembrance and sense we have of her fervent religious engagements amongst us, we believe it right to preserve a memorial concerning her.

She was the daughter of Cadwalader and Phebe Foulke, members of our religious Society, and was born in Upper Freehold, Monmouth County, New Jersey, the 27th of Fourth month, 1787. From early childhood she had a great fear of, and reverence for, her heavenly Father, and a love of attending religious meetings, in which her tender mind was often humbled under a sense of Divine goodness.

When about seven years of age, she was very much distressed with hearing some of her playmates use evil language; and retiring into a secret place, put up her petition to her Creator, that if He would be with her, and keep her from all such harm, she would try to please and serve Him. In her sixteenth year, she met with a close trial, in the removal by death of her pious

mother, whose dying injunction to her, to endeavor to live an innocent and virtuous life, made a deep and lasting impression on her mind.

Soon after, she was employed in teaching school. While thus engaged, and for several years subsequently, she was at times exposed to unprofitable company, very uncongenial to her visited mind, but was preserved in a good degree of innocence. In relation to this period, she says, "There is ground to fear that I too much lost sight of the tendering visitations which I had experienced in the day of sore conflict, and was too unwatchful; and yet, notwithstanding, there were seasons granted mercifully from time to time, as a ray of light breaking through my darkness, and showing me my lost and undone condition, and the need I had of a Saviour."

Deep and close trials, like wave after wave, were permitted to overtake her, which had a tendency, no doubt, to purify and prepare her for future usefulness. Her father, who had removed to Wheeling, Virginia, and whom she had joined in the autumn of 1806, was shortly after taken from her. She was afterward married to William Farquhar; who, in the following year, was also removed by death, as was

soon after, her infant son. Being thus left without any to lean upon or look to for comfort, but the Lord alone, her fervent petition was, "Keep me in the furnace of affliction till I am pure; make me humble and penitent."

She shortly after removed to Westtown Boarding School, and became engaged as teacher in that seminary. She was here favored to enter more closely into covenant with her Divine Master, that if He would be with her in the way she should go, she would leave all and follow Him in the way of his requirings. Dwelling in a humble, submissive state of mind, under the preparing hand of her heavenly Father, she believed herself called upon more publicly to espouse his cause, and after passing through some further deep conflicts of mind, came forth in the ministry; and continuing faithful to the gift committed to her, was acknowledged as a minister in the twenty-eighth year of her age.

In the following year she was married to our friend James Emlen, and became a member of this meeting, and remained so until a few months previous to her decease, when she removed with her husband, to reside within the limits of Birmingham Monthly Meeting. She paid religious visits, with the approbation of Friends, to most of the meetings on this continent, and also

held many public meetings from among Friends, and was several times engaged in the important and weighty service of visiting families. She frequently manifested a lively and fervent concern for the youth in our Society, that they might be prevailed upon to yield to the tendering visitations of heavenly love, with which they were favored; and through submission to the Divine will, and faithful obedience to its requirings, experience an advancement in the way of righteousness and true holiness, and thus become qualified to stand in the places of those faithful laborers who had been removed from the church militant. When she met with any of this class who were secretly struggling under religious exercises, she was often brought into a feeling of near sympathy with them, and engaged to hold out the language of encouragement.

In her ministry her communications were generally concise, and accompanied with Divine authority; and in her supplication at the throne of Grace, she was deep and fervent. In the society of her friends she was at times cheerful and communicative, yet careful and guarded as to entering into conversation on religious subjects, and especially repeating the sacred name in a familiar or improper manner.

It having been impressed on her mind for several years, that it would be right for her to visit, in the love of the gospel, Friends in Great Britain and Ireland, she was liberated for that service in the year 1844; and although her bodily health was much impaired, she was enabled to visit many of the meetings in England and Ireland, and some in Scotland and Wales, to the relief and peace of her own mind, and to the comfort and edification of many among whom she labored. After her return her health continued declining, yet she was able generally to attend meetings as they came in course, and to visit some of those adjacent until near her close.

For some time previous to her decease, her mind was strongly impressed with the belief, that her time would be short, to which she frequently made allusion in her family, and to some of her friends. On the 24th of Seventh month she rode out, and before her return, was attacked with paralysis; but was able on getting home, to walk up stairs with some assistance. Shortly after she lost the power of articulation, yet remained for some time sensible of what was passing around her, and evinced by her countenance a remarkable degree of tranquillity and resignation; and sinking gradually,

on the 27th of Seventh month, 1849, she quietly departed, in the sixty-third year of her age; and we doubt not, her purified spirit was permitted to join that company who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

A Testimony of Falls Monthly Meeting, in Bucks County, Pennsylvania, concerning our friend CHRISTOPHER HEALY.

WHEN there are removed from among us those who have been called and qualified by the Great Head to fill conspicuous places in his Church, and who, through the obedience of faith, have endured to the end, and laid down their heads in peace, we believe it profitable that the lives of such be recorded, that posterity may be benefitted, and the efficacy of Divine Grace exalted. Being sensible that our dear friend was of that number, we feel engaged to preserve a memorial concerning him—he having been a member of this meeting for more than thirty years.

He was born at East Greenwich in the State of Rhode Island, the 8th day of the Tenth month, in the year 1773. His parents, at that time and for many years after, were not in connection

with Friends, and did not sufficiently see the necessity of duly restraining their son, but allowed him to participate in many of the customary but hurtful amusements of the day, of which he was fond, and partook of their dissipating effects.

In his Memorandums, he says; "Before I was eleven years old, I often felt the judgment of the Lord upon me for disobedience to the secret intimations of grace and truth, manifested in my heart; which light did teach me what I should do, and what I should leave undone; and when I felt the judgment of God in my heart for sin and disobedience, I promised amendment of life.

"About the fourteenth year of my age I first heard of the people called Quakers, and had an opportunity of reading Sewell's History, which set forth how patiently they gave up their lives for Christ Jesus' sake, their ever living Redeemer. These affecting circumstances made a deep impression on my mind in those days, and I desired to be like unto them."

"About this time I had many solitary walks both by night and by day, wherein I saw my situation, and was clearly convinced by the Divine Light in my heart, that I was a daily transgressor, and that if I continued therein my por-

tion would be with the miserable; and I often renewed my former promise of amendment of life; but not getting to the true watch tower, I was easily led astray by the enemy of my soul; but after renewing my covenant with my merciful Lord, I often had great peace of mind.

"In the sixteenth year of my age, I was very much awakened to my lost and undone condition, and fervently besought the Lord to look down upon me, and help me; and in this distress of mind I promised to obey Him in all his requirings, however in the cross; and was soon made sensible it was my duty to use the plain Scripture language, and to have my clothes made plain; and expecting to be derided on these accounts, it greatly humbled me; but He who made me sensible of my duty, strengthened me to perform the same, in which I found great inward peace, and He enabled me to bless his holy name.

"About the nineteenth year of my age, I requested to be received into membership with Friends; which, after the usual proceeding in such cases, was granted: and I felt favored that my lot was cast among a people whom the Lord had raised up, to show forth his praise, and found a necessity laid upon me to become a

diligent attender of meetings, both for worship and discipline."

At a later period, he says; "I often sought the Lord, when alone, for his counsel, and He was graciously pleased to manifest his will to me, and made me sensible that if I was faithful to Divine manifestation in my own mind, I should be called to declare to others what the Lord had done for me."

As he submitted to the baptism of the Holy Ghost and fire, and endured the turning and overturning of the Lord's hand upon him, he was called to declare to others the way of life and salvation, and how the Lord by his mighty power had delivered his life from the destroyer and his soul from the pit. His first public appearance was in the twenty-eighth year of his age, at the lower meeting, South Kingstown.

To use his own language; "I was led again and again into Jordan, yea, to the very bottom thereof, and as I endured the judgments of the Lord, I was enabled to bring up stones of memorial from thence."

Much of his time for a number of years, when at home, was spent in teaching school. Having many children under his care, he was concerned for their spiritual welfare, as well as for their

advancement in the necessary branches of school learning.

Being in good measure brought into obedience unto, and made passive in the hand of the heavenly Potter, he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ, and was called to travel abroad in his work and service in the Churches, wherein he visited most of the meetings on this continent. In the year 1831, with the concurrence of his Friends, he embarked on a religious visit to Friends in Great Britain and Ireland, wherein he labored about a year, being much given up to spend and be spent for the increase and spread of the kingdom of his dear Redeemer.

In two of his journeys on this continent, he was drawn in the love of the gospel, to have meetings among those down-trodden and injured people, remnants of some of the tribes of the Aborigines of this country; and also with the slave-holders and slaves in some of the Southern States; in the accomplishment of which he says, "Peace of mind was afforded in an eminent degree."

Being made a minister according to the gift of the Grace of God given unto him by "The effectual working of his power," he studied to show himself approved unto God, a workman

that needeth not to be ashamed, rightly dividing the word of Truth.

As a watchman on the walls of our Zion, he was enabled to detect doctrines brought in by false brethren, and to warn the flock against their reception, bearing an uncompromising testimony against them, and was a faithful and zealous advocate for the doctrines of primitive Christianity in their fulness, as revived and upheld by our early predecessors in profession.

Knowing, from living experience, that the kingdom of the Redeemer of men is not of this world, his heart was often engaged to counsel others to beware of its language, its customs, fashions, follies, and delusive pleasures, and to bring them into the practice of primitive simplicity and plainness.

He was an encourager of others in the attendance of religious meetings, both by precept and example, being diligent therein himself; and was zealously concerned for the maintenance of good order and discipline in the Church.

On the 8th day of the Fourth month, 1851, he was taken ill with his last sickness, which continued upwards of five weeks, during which time he uttered many weighty expressions, and gave comfortable evidence that the Captain of his salvation did not forsake him in this last

dispensation, but did support and sustain his soul in a very consolatory manner. A few of his expressions may suffice to show the peaceful evidence granted him.

On the 22d of the Fourth month he said: "Oh, if I can but have patience and pass away! I do not think I see anything in my way; all seems well. What a favor to be an inhabitant of that city, that needeth not the light of the sun, nor of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Again, on the 25th: "What a consolation it is to me that I can say at such a time as this, that I feel no condemnation; everything looks pleasant; yes, as clear and as bright as the light. I have that hope which is as an anchor to the soul, both sure and steadfast, and entereth into that within the vail, whither our Forerunner has gone."

On the 6th of the Fifth month, he expressed thus: "Oh Lord, thou art good and kind to thy truly exercised children; thou hast been my stay and staff through my pilgrimage, and continues to be, to the latest period of my life."

Throughout the progress of his indisposition, he was remarkably preserved in a comfortable, waiting state, as far as related to the things

which belonged to his own peace, but his mind was much exercised on account of others. He travailed abundantly in spirit for the prosperity of Zion. The welfare of our Society seemed almost constantly to be mingled with his best feelings, and his fervent intercessions often arose to the Father of Mercies, that it might be preserved upon its original foundation, and that He would spare his people, and give not his heritage to reproach.

As the period of his dissolution drew near, it was manifest that his spirit continued to enjoy a refreshing stream of Divine consolation, but owing to great exhaustion and feebleness of articulation, but little could be gathered, except the frequent naming of his Maker, and a few detached sentences, such as "How good;" "How comfortable;" "How sweet;" "His glorious good presence;" "I love my friends," &c.

On the 16th of the Fifth month, 1851, he departed this life, in the 78th year of his age, having been a minister about fifty years. His close was calm and peaceful. His last words were, "Peace, peace."

A concern had rested for years on his mind, to have his remains enclosed in a coffin of plain and simple appearance, being sensible that upon such occasions there was a growing departure

from the simplicity of our forefathers. As the solemn period of his departure appeared to be drawing near, the subject revived with weight, and he solemnly enjoined the faithful performance of his wishes in this respect upon his friends.

On the 19th his remains were interred in Friends' burial ground at Falls, agreeably to his request, attended by a large collection of Friends and others; after which a solemn meeting was held, to the edification of many minds.

A Memorial of Haddonfield Monthly Meeting, New Jersey, concerning ELIZABETH L. REDMAN.

FROM a belief that the recording of the life and death of those who have been as "lights in the world," may have a beneficial effect upon survivors, especially the rising generation, we feel engaged to preserve a Memorial concerning our late beloved friend Elizabeth L. Redman.

She was the daughter of James and Rebecca Hopkins, of Haddonfield, New Jersey, members of our religious Society, and was born the 14th day of the Fifth month, 1785.

From early life this our beloved friend was

remarkable for her love of truth; being so conscientious from her childhood, that it has been remarked of her, she was never known to tell an untruth.

Possessing an active mind and social disposition, she took much delight in the company of her friends and associates, and was drawn into gay and fashionable society; and having a fondness for its vanities, she indulged her inclination for gaiety in dress and manners, and seemed rapidly advancing in the broad way which leads from peace, when her heavenly Father saw meet to arrest her in this dangerous course, by a severe affliction, in the removal by death, of her valued mother, who was a religious woman, and had watched over her offspring with tender solicitude.

This sudden and unexpected event occurred when our beloved friend was about twenty years of age; and it had the effect to change all her views and feelings, as respects this world's enjoyments; raising in her mind desires after more substantial treasure, durable riches and righteousness.

She was now led into retirement and introversion of mind; gradually left her gay associates, and showed a decided preference for the company of religious persons; and by giving

diligent heed to the light of Christ in the heart, was brought to see that many things in which she had been gratifying her carnal inclinations, were enticing her from the "narrow path" which alone leads to everlasting life.

Under these convictions of the Holy Spirit, she was induced to surrender to Him, who required the sacrifice, those things which had been alluring her thoughts and affections from the "one thing needful;" that of taking up the daily cross, denying self, and walking humbly before the Lord. Feeling (as she acknowledged in after life) the force of the Divine command, "Put off thy ornaments from thee, that I may know what to do unto thee," she began, by little and little, to part with those superfluities, and to adopt in their stead a plain and sober attire. She was now diligent in the attendance of all our religious meetings, and manifested a deep concern to walk in the footsteps of the flock of the companions of Christ, bearing the cross and despising the shame.

In the year 1807, she was united in marriage to our friend Thomas Redman, of this place. In her domestic department it may be truly said of her, that she obeyed the apostolic injunction, "Be not forgetful to entertain strangers," her doors and heart being ever open to

receive such. She often remarked, that to have it in her power to entertain the Lord's messengers and those who were travelling in the service of Truth, was one of her greatest pleasures.

She was a sincere sympathiser with the afflicted, always ready to relieve suffering humanity when it was in her power; and her tender regard for the poor, and "him that had none to help him," manifested by personal attentions, and many other benevolent acts, now lives in the recollection of not a few.

The sweetness of her manners and the sincere expression of sympathy, from a heart overflowing with kindness and love, endeared her to all, but especially to such as were in any trouble; for her visits were not superficial, but illustrative of the advice of the apostle, "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

In the year 1815 she was greatly reduced by bodily indisposition, and also passed through much mental conflict, insomuch that self, and every thing that appertained to the creature, were so marred and prostrated, that she could say from experience with the apostle, "In me, that is in my flesh, dwelleth no good thing."

During this season of darkness and deep prov-

ing, she remarked to a friend who was endeavoring to strengthen her faith, I can say with Job, I feel as if I was "A brother to dragons, and a companion to owls." But in all this, the Lord was evidently at work, preparing her for future service in His cause and Church; for as she afterwards related, it was during this memorable season, she received the Divine intimation, that she would have to tell unto others, by way of public testimony, what the Lord had done for her soul, and to praise His holy name. But such was her sense of the responsibility of the calling, and her fear of running without being sent, and thereby becoming a burthen to the "living in Jerusalem," that she shrunk from it, though continuing to walk in great circumspection, until about the year 1831, when she yielded to the requisition, by bowing the knee, and lifting up her voice in solemn supplication in our religious meeting, to the tendering of many minds present; after which she continued to appear, from time to time, in public testimony, and was acknowledged as a minister of the gospel by this Monthly Meeting in the Ninth month, 1832.

She was firmly attached to the doctrines and testimonies of the gospel, as believed in by our religious Society from the beginning; and whilst

she preached Christ crucified without the gates of Jerusalem, as the Saviour and Redeemer, and our Advocate with the Father, she also held up the necessity of submitting to his transforming power and grace in the heart, and of the guidance of his Holy Spirit to lead out of all evil into the blessed Truth, that thereby we may become new creatures; enforcing and adorning the doctrine she preached, by her own example.

She was often engaged in pleading with the youth, both in and out of meetings, to give up in the morning of life to serve the living God; frequently declaring, "There is no joy to compare with the joy of God's salvation." On one occasion she thus expressed herself: "The beloved youth are often the companions of my thoughts. Oh, the solicitude that I feel for their preservation! The world is alluring, Satan deceiving, and unbelief invading them!—potent foes to man's present and everlasting well being! But how cheering amid all these temptations is the promise, 'My grace is sufficient for thee.' I greatly desire that each one of you may take heed to the Grace of God that bringeth salvation, and which hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

In the year 1833 she was liberated by her Monthly Meeting, to attend the Yearly Meeting of Baltimore, and in 1836 that of Virginia. On her return from the latter an incident occurred which we think worthy to be inserted, in order to incite others to faithfulness.

During the night, whilst lodging at the house of a Friend in Baltimore, her mind was introduced into much exercise on account of an individual, whom three years previously, she had observed at an inn a few miles from that city. In the morning she felt that she could not with an easy mind proceed homeward without endeavoring to see him. She mentioned it to her companion, who inquired his name. She replied, "I know not his name, nor his home. I can only say that I saw him not far from this place: but whether he was a traveller, or a resident there, is unknown to me. But I believe if we can see him, we shall find him in affliction." It being thought right to make the effort to discover him, it was mentioned to a Friend, with her description of the appearance of the individual, which was so striking that it was immediately believed to be that of a person well known as a slave dealer noted for great inhumanity. Inquiry was made for the man, and after much search it was ascertained that he

resided in that city, near where she was then lodging. She, with her companions, went to see him. He was confined to his chamber by indisposition. She at once recognized him, and, taking a seat beside him, sat for some time in profound stillness. He also sat with his eyes fixed upon her, in apparent amazement. She then addressed him in close but kind language, describing his condition as being desperate in the extreme; but said she believed the door of mercy was now open for him, if he would submit to the terms of salvation; after which she knelt and supplicated in a remarkable manner, interceding with the Father of Mercies, that, in the day of final retribution, the blood of none might be found upon him unrepented of. He was greatly broken by this appeal to the throne of Grace, and tears flowed down his face abundantly. She then took kind leave of him, much to the relief of her own mind. He did not recover from this indisposition, but after this interview became greatly humbled and changed.

In 1839 she again attended Baltimore Yearly Meeting, and paid a religious visit to the families of Friends in that city. She was also several times engaged in visiting those within her own and some neighboring Monthly Meetings,

a service for which she seemed peculiarly fitted, being prepared, through many tribulations, to communicate to such as were in affliction, a word of counsel or encouragement from what she had tasted, and her hands had handled of the Word of Life.

She attended North Carolina Yearly Meeting in 1842. Some time after that period, a beloved and interesting daughter, who had long been afflicted and much confined at home with paralytic affection, was removed by death.

In the Spring of 1846, she attended New York Yearly Meeting, also visiting the almshouses and prisons of that city. Being a woman of fervent piety, and having a sense of the exceeding sinfulness of sin, she was often led to visit the abodes of human wretchedness; and as she depended on Him who called her to the work, her labors on these occasions were not wholly lost.

In the fall of this year her husband deceased, after a few weeks' illness; and one month after his removal she was called on to part with a very hopeful son, who died almost instantaneously with a disease of the heart.

About this time our beloved friend experienced much bodily suffering, and her health was such, that for several years she was mostly con-

fined to the house : it was her lot also to endure a large portion of affliction from various causes. In alluding to some of those close trials she thus expressed herself: "What a favor it is, when we can see an overruling Providence in such dispensations as are permitted to come upon us, and to feel that it is in order to purify and makes us fit for the Kingdom of Heaven. Oh! I find it a great thing to become fully prepared for that abode, where nothing that is impure or unholy can ever enter."

For some time before her death she did not go far from home, but was very diligent in attending meetings, and also the houses of mourning on account of death, and at the time of burials; often on these occasions lifting up her voice of warning to such as were assembled.

The last year of her life her health was much improved; but on the 14th of Tenth month last she was taken ill with a bilious affection, succeeded by slight paralysis.

Just before her illness, in conversation with her sister, she said, "I have had a large portion of suffering in this world, and also many blessings to be thankful for. I have partaken of bitter cups, but all my trials will end with my life." And during her sickness, which was of ten days' continuance, she seemed to have lit-

tle to do but await her final change. At one time she said, "I am unaware of the issue of the disorder, but whether I live or die all will be well." At another, "What a sweet peaceful calm I feel! Oh! how peaceful!" Some time after, on being asked if she suffered pain, she replied, "Yes, great pain;" but added, with a sweet smile, "It is nothing but the poor body that suffers. Oh, I feel so peaceful; the prospect brightens the nearer I approach my everlasting home; what a favor! what a favor!" And again, "The everlasting Arm is underneath." The last words she distinctly uttered were, "Praise the Lord." She then sank into a state of apparent unconsciousness, and quietly breathed her last, the 24th day of the Tenth month, 1852, in the sixty-eighth year of her age. The end of the upright is peace.

A Testimony of Burlington Monthly Meeting, New Jersey, held the 7th of Second month, 1856, concerning our beloved friend STEPHEN GRELLET, *deceased.*

THE Grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we

should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This meeting is concerned to bear testimony to the blessed efficacy and all-sufficiency of this Grace, as evinced in the experiences of our beloved friend Stephen Grellet, who thereby, without human instrumentality, was called with a high and holy calling, when he was in the darkness of unbelief, and living as it were without God in the world.

He was born at Limoges in France, 2nd of Eleventh month, 1773, and was subjected to the snares attendant upon wealth, rank and luxury. He was trained in the observances of the Romish Church, and received a liberal education at a military college.

At the early age of seventeen he was chosen one of the king's body guard, but although a soldier in times of extraordinary excitement, he was preserved from ever taking human life, which exemption from blood-guiltiness was through many years, a cause of gratitude to

Him who had reserved him for warfare in the army of the Lamb.

On the breaking out of the French revolution, the whole family of Stephen Grellet were exposed to danger of their lives, and their estate was confiscated. His parents being sentenced to death were actually taken out for execution, but were remanded to prison. Stephen Grellet and his brother being taken prisoners of war, were ordered to be shot, the completion of which sentence was each moment expected, when some sudden commotion gave them an opportunity to escape and they eventually found their way on board a ship bound to the West Indies, after a series of Providential deliverances, at one time actually brushing against soldiers, who, with fierce profanity, were declaring their bloody intentions respecting them.

After being engaged in business for two years in Demarara, the brothers embarked for New York, where they landed in the spring of 1795, and proceeded to Newtown, on Long Island, Stephen Grellet being then twenty-two years of age. His experiences about this time furnish a signal illustration of the blessed reality of the doctrine of the immediate and perceptible influences of the Holy Spirit: a doctrine to which he was ever after concerned to bear witness. It

was alone by this powerful influence that he was awakened to a sense of his alienation from his Almighty Father and gracious Creator. Whilst walking alone in the evening twilight, he heard a voice sounding in his ears, "Eternity—Eternity—Eternity!" Struck with the awfulness of this voice, which was accompanied with a light that reached his soul and manifested to him his depravity, he cried out: "Surely if there is no God, there is a hell, and it is my just portion!" Retiring to his sleepless bed, he lay during the night, hoping that the Lord might again visit and bring consolation to his distressed mind. Secluding himself from society, he continued for many days and nights in this waiting state.

About this time, those dedicated disciples, Deborah Darby and Rebecca Young, having appointed a meeting at Newtown, a young woman who spoke French, and who was of a seeking mind, invited Stephen Grellet and his brother to attend it, and afterwards to accompany these friends to her father's house. During the silence of this meeting his mind was introduced into a state of awful reverence, and he found that for which he had been seeking, revealed within him, the inward illumination and the inspeaking voice [of the Holy Spirit,] min-

istering the consolation for which his soul yearned. Thus the work was wholly the Lord's, to whom we ascribe the glory. After they had dined, a religious opportunity occurred. Stephen Grellet comprehended little that was communicated, till Deborah Darby was led to address herself particularly to him and his brother, when his spiritual understanding was so opened as to enable him to feel and to know what was said. She spoke as one acquainted with the whole course of his past life.

Continuing to attend the small and silent meetings held at that town, he was at one of them brought to feel the weight of his past sins and transgressions in such a manner as to be introduced into the deepest distress. Earnest were his supplications that He whom he had pierced would speak peace to his soul; when in the riches of his everlasting compassion and marvellous condescension, He was pleased to grant the request. His heart glowed with love and gratitude, and he thought that he must *then* proclaim to others what great things the Lord had done for him. He continued in this state of solemn prostration before the Most High, until on raising his head he saw no one in the house but his brother, who was also bathed in tears.

Our dear friend was made a witness of the operations of the Spirit as a Reprover, Teacher, Comforter and unerring Guide. Marvellous were the Lord's dealings with him from time to time, and though in silent brokenness of spirit he could magnify his gracious providence, yet his allegiance was closely proved; for when a clear evidence was afforded that he would be called to the work of the gospel ministry, he sought to be excused, pleading his unworthiness, his inability, and his want of knowledge of the English language. Very great were his distress and conflict before he yielded obedience to this awful requisition, but he was brought to feel that it was only in entire dedication of body, soul and spirit that he could be accepted, and fervent were his aspirations that he might be influenced by the Spirit of his Redeemer, humbly to draw near to the throne of Grace.

Having removed to Philadelphia, his first appearance in the public ministry was at the Northern District Meeting in the First month, 1796. He continued in lowliness of mind, fearful of exceeding in expression, the more so as he was not yet a member of our religious Society; yet, in seasons of weakness and poverty he was thankful in finding the Lord to be a God near at hand, and he notes at this time

that; "Upon serious inquiries in my mind, I find that truly I love Him, and am ready to forsake all in obedience to his Divine requirings; and I have prayed earnestly that I may be favored with a true discernment of his will and an understanding of his still small voice." On the 5th of the Eighth month, he wrote: "I have had this morning my mind tenderly turned towards the Lord, and have participated early in the breaking of spiritual bread, the heavenly manna. Oh! what sweetness to be in the presence of the Lord—to be in an awful and solemn silence before Him. What an instructive school is his! there is no teacher like Him. In his presence we see our faults, past and present, and the means to avoid them. He opens to us his mysteries, and brings joy, peace and quietness into our minds, and good-will for all our fellow creatures. O Lord, let me more often approach the throne of thy Grace. Let me become thy true disciple. Let me grow in godliness and charity. Oh, clothe me with the white garment, and let me experience that my name is written in the Lamb's book."

In the Ninth month of this year he was received into membership, and notwithstanding the tenderness and sympathy of Friends, his sense of unworthiness was great, of which the

accuser of the brethren taking advantage, endeavored to persuade him that in speaking in the name of his Divine Master, he had sinned against the Holy Ghost. This brought him very low. But as he was returning in anguish of spirit from an evening meeting in which he had been disobedient, he was made to believe that the judgments of an offended God would stand in array against him if he did not wholly resign himself to the work whereunto he had been called. Being by the Lord's strength enabled to resign his own will, the Divine command when again given, was attended with such evidence, that he dared not resist.

In reliance upon his inward Teacher he was required to rise, without knowing what would be given him to express, and having uttered a sentence, to wait in reverent humility for further opening.

In the Seventh month of 1797, he went with Joseph Clark into New Jersey, to distribute Testaments and religious books among the poorer classes of the inhabitants about the sea shore, and he was careful to obtain the unity of his friends at home (ministers and elders), before engaging therein. "I proceeded in it," he notes, "with much lowliness of spirit, keeping close to my Heavenly Guide. He so con-

descended that on my coming into a family, it seemed as if I could read at once their state, and a feeling of Divine love clothing me, enabled me to communicate my concern for them, so as in many instances to reach the witness for Truth in them. Many of these opportunities were favored seasons, and proved visitations of Divine love and mercy to the people."

He was acknowledged as a minister in the Third month, 1798, about which time he notes: "I feel led to a renewal of covenant on this solemn occasion, that I may increase in watchfulness, humility, obedience and dedication of heart, so that, at all times, I may, by my conduct, evince whose servant I am. Oh! may I never lose sight of the pit from whence I have been dug, or the rock from whence I have been hewn! May I ever look at my steps lest I fall and bring a wound upon the Truth. May my heart be more and more single and low before the Lord! I have often to experience that I am nothing of myself. May I never presume to move without feeling the Spirit of Truth going before me."

In this and the following three years he travelled with certificates of the unity of Friends in the service of his Divine Master, being, through

the Lord's continued mercy, preserved in humility before Him.

During the prevalence of yellow fever in Philadelphia, in 1798, Stephen Grellet was unwearied in his attentions to the sick, ministering to their emergencies. He became ill with the prevailing malady, all prospect of his recovery was relinquished, and he turned him to the wall to die, with the peace of God in his soul, and desiring to depart and to be with Jesus. At this moment it was distinctly revealed to him that he would yet have to proclaim the Gospel of the dear Son of God in the North, the South, the East and the West. Although distressed at the thought of returning to the world, a willingness was wrought in him to go whithersoever his Divine Leader should require, and the prayer of faith was raised that when again brought to the near prospect of death, he might experience the same peace and the same glorious prospects.

Soon after this, he engaged in mercantile business in New York, but lived so loose from the world as to be ready for the services into which he was called; and in the few years immediately succeeding, he travelled as a minister over most parts of this nation and in Canada.

In the year 1804 he was married to our be-

loved friend Rebecca, daughter of Isaac Collins.

He four times visited Europe, and was enabled to preach the unsearchable riches of Christ in the various European nations. The first of these voyages was undertaken in the Sixth month, 1807, when he encountered a storm of great violence, in which he was "brought in humble resignation to bow before Him who holds the winds in his fists, who maketh the clouds his chariot, and rideth on the wings of the wind; who can rebuke the winds and the sea, and make a great calm."

At this time he wrote as follows: "My soul can never enough praise and magnify his holy name for his Divine help, fulfilling his most gracious promise to be a shield, a rock, a strength, a sure hiding place. The promise has been renewed to my poor drooping soul, that if I keep near Him in humility and dependence, He will be near me in the midst of the many storms that I may expect to encounter in the course of succeeding exercises, as He has been pleased to keep me in a great degree of calmness and resignation above the raging elements, so as to sing his song of 'great and marvellous are Thy works.' Sweet, safe retreat is the Lord's sanctuary—the holy enclo-

sure. Therein, as with Noah in the ark, storms cannot prevail."

The aggregate time occupied in his European journeys was nearly ten years, and his labors were extensive and his experiences remarkable, being led to plead as an ambassador for Christ, with kings and rulers, the labor was blessed to some of these and their families, as well as to many in more obscure stations. His way was wonderfully made through dangers and difficulties, and in commemoration of the faithful dealings of the Most High with those who forsake all things at his requiring, we feel bound to record a few instances. At one time, when, unknown to himself, he was regarded as a political spy, and his track watched by the emissaries of a jealous monarchy, he felt a stop in his mind, and by close attention to the Hand which alone could lead him in safety, his feet without apparent motive, were turned into an unexpected path, and thus was avoided a pursuit full of danger, but of which he was then and for many years ignorant. On another occasion, when embarking on ship-board under feelings of discouragement, the language of the inspeaking Word to him was: "Now I am going to magnify my Name before thee." The sea becoming very tempestuous, the waves on one side mountain

high, on the other a deep abyss, our friend, whilst others were in terror, felt the assurance to be realized. During the wars of Napoleon, our friend was often brought into perilous proximity with the soldiery, but being never ashamed of the garb and manner of a Quaker, and never using any subterfuge, he was respected and allowed to pass unmolested. It being his lot to travel in the rear of the allied army, which quartered by night in the towns and villages, our friend for many weeks pursued his journey in the night, holdings meetings by day in the towns just evacuated by the soldiery. The people in their distressed circumstances were glad to seek for consolation by going in throngs to these religious assemblies. A fearful pestilence attended the course of the army, and many persons to whom he was led to proclaim the way of life and salvation, were found dead on the following day. Thus a faithful Creator, in the midst of his judgments remembering mercy, extended to the people in their extremity, the messages of saving love and grace, and carried his messenger in safety through scenes of varied danger.

It was his practice to take his meals at the hotels, where he frequently met with the military officers, and he found it required of him at

such times to keep on his hat. This singularity gave rise to questions and opened his way to explain to them the objects of his peaceable mission, and the views of the christian Society of which he was a member.

In various parts of Europe he visited the convicts in prison, and was frequently exercised in great love for the souls of those who were condemned to die. To the Jews, in different cities and in settlements of their own, he preached the outward advent and the spiritual appearance of Him of whom Moses in the law, and the Prophets did write. In many parts he found seeking people, whom the Lord had favored with a perception of spiritual worship, and who had adopted views in some respects analogous to those of Friends. In Norway he was instrumental in the establishment of Meetings for Discipline, and in Russia, he and his fellow-laborer, William Allen, introduced a book of selections from the Holy Scriptures, which being, by imperial law, adopted in their schools, was still retained in use in after years when the Bible was interdicted. In 1816 he made a religious visit to the Island of Hayti. In 1823 he became a member of this Monthly Meeting.

Subsequent to his last return from Europe, which was in 1834, he labored within the lim-

its of the different Yearly Meetings on this continent. In these extensive and arduous journeys he was careful not to go forth except as his steps were ordered of the Lord.

In conducting his temporal affairs he was scrupulously just and exemplary, desiring to give no offence in anything, that the ministry be not blamed; and having received freely the heavenly gift, he was careful to make the Gospel of Christ without charge. He was diligent in the daily perusal of the Holy Scriptures, in which he had never read until he was awakened by the Spirit which gave them forth, and as he progressed in his perusal of them, their spiritual meaning was opened to his understanding, which was enlightened to perceive that liberty wherewith Christ hath made his people free from the necessity of dependence upon forms and ceremonial observances. And in his public labors these precious writings were opened, passages both from the Old and New Testament being brought into view with freshness of life, in elucidation of the glorious plan of Redemption, and of the blessedness of the unspeakable gift of Him, who, having finished his work in the prepared body, would not leave his faithful followers comfortless.

His ministry was weighty, and characterized

by great simplicity. He was led to dwell on the sinfulness of sin, the uncertainty of life, the awfulness of eternity and the marvellous love and mercy of Him who tasted death for all men, that all might live, and whose light hath shined in every heart; exhorting the people, frequently with tears, that they should not neglect so great salvation. He was a minister of consolation to the sincere in heart and a nursing father to the babes in Christ.

In his relations as husband, parent and friend, his tenderness and fidelity were instructive. Seeming to forget his own sufferings in the griefs of others, he went so long as health permitted, from house to house, and with humility imparting consolation and counsel. Even at his home he was careful to wait on his ministry, and to be very tender to the touches of the heavenly Monitor; so that persons who visited him were sensible of the weightiness of his spirit, and often made partakers of the precious overshadowing which the human will cannot command.

In the last fourteen years of his life he was subject to frequent attacks of illness, accompanied with excruciating physical anguish, which he was enabled to bear with patience and resignation, often saying that it was his desire to

glorify God, and He gave him the opportunity to do it in suffering. During spasms of agony affecting to behold, and which sometimes for many hours together, baffled medical skill, he was not known to express a word of complaint, and the utterance which the extremity of anguish elicited took the form of prayer or praise: "Dearest Father, be with thy servant!" "Though He slay me, yet will I trust in Him!" "Good is the Lord!" Patiently "looking unto Jesus," he referred touchingly to his Redeemer's greater sufferings. No ejaculation for ease escaped him, but only for ability to magnify the name of his gracious Lord and Saviour, chiefly desiring the completion in himself of his blessed Master's will, often expressing it to be his sanctification, and repeatedly appealing to those about him whether they could not unite with him in the ascription of gratitude and praise to Him who was with him in the furnace and whose everlasting arms were underneath. "I do not complain," he said on such an occasion, when his friends were weeping beside him, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If we had not chastening we should be bastards and not sons."

Although his sickness repeatedly appeared

likely to be unto death, he was again and again raised up to testify of the Divine goodness, and whenever able to do so, he was diligent in the attendance of religious meetings, allowing neither inclemency of weather nor physical pain to induce him to seek his own ease in preference to the service of Him who had redeemed his life from destruction and to whom, with full purpose of heart, he had dedicated his days. We believe it may be recorded that whilst his outward man failed, the inward was renewed day by day.

Within the last few months, although his strength was evidently yielding, he was rarely absent from our meetings either for worship or discipline, his last attendance being at our Monthly Meeting eight days before his decease. On this occasion he spoke on "The joy of believing," and participated in the business, but was obliged to withdraw before the adjournment. He was from this time confined to the house in extreme physical anguish, in the midst of which he requested that his friends might be informed that though tribulation abounded, consolation did much more abound. Remarking upon his remaining strength of pulse, and that he might yet have much to suffer, he added; "I desire not only to do so submissively but cheerfully. These sufferings are indeed agonizing, but in

this my hour of extremity, my heavenly Father has not forsaken me but is comforting me. I have had to advocate his cause, and now I am called to serve by patiently suffering, and to glorify Him even in the fires." His humility and love of the cause of Truth were at this deeply afflictive period of his experience remarkably evidenced, his fear being lest, during these paroxysms, anything should escape from him or should occur to bring a shade upon it or to weaken his testimony to the power and efficacy of Divine Grace to strengthen the recipient thereof to bear and to suffer in a manner becoming a Christian. In child-like simplicity he requested some who were with him, to intercede as ability might be afforded, for his preservation from any thing calculated to hurt the Cause. Being asked how he felt, he simply answered: "My dear Master is very good to me." Again: "I cannot think that I shall be forsaken. He that careth for the sparrows will surely remember me." "My heart and my strength faileth, but,"—and an expressive smile told his adoption of the remainder of the text which he had recited a short time previous. In a severe spasm, he said: "Do not be discouraged—it is only the flesh." The 12th and 13th of Eleventh month were days of almost constant agony, but

each groan was turned into a prayer ending with "Not my will but Thine be done." Towards evening on the 14th he petitioned for a mitigation of suffering, if consistent with his Heavenly Father's will, very soon after which the pain finally ceased, and whilst he took no notice of external things, his reverent countenance indicated a peaceful communion in the spiritual life. He slept sweetly much of the following day, and a little before noon on Sixth-day the 16th of Eleventh month, 1855, without any struggle, with his family around him, in the prevalence of a peaceful and profound solemnity, his mortal life ceased.

Memorial of Chester Monthly Meeting, Pennsylvania, concerning HANNAH RHOADS, *deceased.*

FROM the lively remembrance we have of the religious services and exemplary Christian walk of our late beloved friend HANNAH RHOADS, we are engaged to give forth a memorial concerning her, in order to show the blessed effects of early submission to the transforming power of the Holy Spirit, which made her what she was,

and to incite survivors to follow in her self-denying, watchful path, as she followed Christ; that so they also may become prepared to serve their generation according to the will of God, and receive the crown of everlasting life.

She was the daughter of Jonathan and Hannah Evans, late of the City of Philadelphia, and was born there the 7th of the Ninth month, 1793.

Possessing much vivacity of disposition, a vigorous intellect, and an affectionate heart, combined with attractive manners, she was a pleasing companion, and was often drawn into the levity and vain conversation to which unwatchful youth are liable.

When about seventeen years of age, she was mercifully favored with an effectual visitation of the Light of Christ, revealing her lost condition, setting her sins in order before her, and opening the way of salvation by sincere repentance and amendment of life, and living faith in our Lord Jesus Christ, as the crucified and risen Saviour.

Deep were the humiliation and self-condemnation into which she was brought, and long and earnestly did she mourn, and seek for an assurance of pardon and reconciliation to her Heavenly Father; which at length she was per-

mitted to experience, by being enabled to look in faith to the Lamb of God, that taketh away the sin of the world.

Having set her face heavenward, there was no turning back to "that country from whence she came out;" but taking up her cross daily, and following the path of duty as it was marked out by the Holy Spirit, she was made an example of remarkable self-denial and watchfulness. In conversation her words were few and seasoned with grace, and she felt constrained to observe plainness and simplicity in her attire, language and demeanor. Patiently and steadily abiding under the Lord's forming hand, she grew in religious experience and stability, and became qualified for usefulness in the Church.

In the twenty-fourth year of her age, being entrusted with some important services in religious Society, she made the following memorandum, viz: "I feel that a narrow search into my own heart is necessary. I cannot know what offensive thing may be lurking there, unless it is made known by the light of Truth inwardly revealed. The heart of unregenerate man is deceitful above all things, and desperately wicked; who can know it? If we seek, and knock, and ask aright, it will be opened to us; and the gracious promise is, The Lord is a

rewarder of all them that diligently seek Him. We may think that we are desirous of doing something for the good cause, and even willing to serve him faithfully, but it is necessary first to be engaged diligently to seek to know and feel Him in our own hearts, and what his blessed will concerning us is."

In 1818 she was married to our late beloved friend Joseph Rhoads, and removed to his residence at Marple, Delaware County, Pennsylvania, which continued to be her home for nearly forty-four years; during all which time she was a member of this Monthly Meeting. She was a true help-meet to her husband, aiding and encouraging him in the various social and religious duties which devolved upon him. They earnestly endeavored by watching unto prayer, to seek for Divine ability to train up their offspring in the fear of the Lord, to walk worthy of their vocation as servants of Christ; to be fruitful in every good work, and "to increase in the knowledge of God." They were caseful to practise a liberal hospitality, to share their outward blessings with those in less favored circumstances, and kindly to remember the poor and afflicted as children of the same gracious Father.

In conversation they were especially guarded

not only to avoid speaking in a manner derogatory to others, but to discountenance every thing of the kind in their family; and while far from extenuating evil, to cultivate towards all the spirit of Christian love and forbearance.

In the attendance of religious meetings she was diligent, not allowing the pressure of outward affairs or the desire of present ease to prevent her. Her reverent deportment and the deep introversion of her spirit in humble waiting upon the Lord, were instructive and edifying; showing that her mind was gathered into holy quietude, and enabled to worship her God and Saviour in spirit and in truth.

Having passed through many deep and humbling baptisms, and experienced the work of preparation to be carried on in her soul, until the Lord's time was fully come, she was called to the ministry of the Gospel, and put forth by Him in this solemn work, in the year 1831. Having now put her hand more publicly to the Gospel plough, strong were her desires that she might not only be preserved from looking back, but that in simple dependence upon the Lord Jesus, and by a close attention to his leading, she might know a growth and establishment in her gift. In a memorandum written some months later, she says: "The present desire of

my soul is, that I may faithfully follow my dear and compassionate Lord wheresoever He may be pleased to lead; so that neither heights nor depths, principalities nor powers, things present nor things to come, shall ever be able to separate me from the love of God in Christ Jesus."

In the year 1835 her Monthly and Quarterly Meetings acknowledged her gift, and recorded her as a minister of the Gospel. In the succeeding seventeen years, with the unity of her friends, she attended all the Yearly Meetings of Friends then on this continent, and in Great Britain and Ireland, beside other religious services in places less distant from home, including some family visits, an engagement for which her deep indwelling with the Heavenly Gift, and her tenderly sympathetic mind, peculiarly fitted her.

The visit to Great Britain and Ireland was preceded by much exercise and proving of soul; but He who called for the sacrifice was graciously pleased, not only to grant satisfactory evidence that it was in his ordering, but to give her strength to resign herself, and all that was dear to her, to his disposal.

Being liberated by the church for this weighty service, she embarked in the Sixth month, 1850,

and was favored to accomplish what was required of her, so as to return to her family and friends in the Sixth month, 1851. In the course of this visit, she felt herself religiously restrained from going to meetings or places where the call of duty to her Lord did not lead her, although at times it was a trial to decline the solicitations to do so; but feeling that her safety and peace were concerned, she was helped to keep to the narrow path assigned her. She was much drawn into silence, both in and out of meetings, and her gathered, reverential watchfulness and waiting on the Lord, often had a leavening influence upon others, tending far more than the mere utterance of words, to bring them into true inward exercise.

After her return home she wrote respecting the visit: "I often feel humbled and thankful in remembering what I passed through during my late visit, and how remarkably we were cared for, and how way was made where there appeared to be none; mountains of difficulty were removed, and in due season, a quiet and peaceful release was mercifully granted, and I feel nothing to retract in the retrospect of my movements in that land. What cause of gratitude to that Almighty Power that sustained n through many probations and trials, knov

only to Him who can make a way in the wilderness, and rivers in the desert." Again, "My mind was so entirely pervaded with peace, that I thought I could say: my soul is deeply anchored on the Rock of ages!"

Endued with a sound discriminating judgment, and her mind clothed with Gospel love, she was made useful in administering the discipline; tenderly seeking to restore and gather the erring, and to build up and strengthen the church in the upright support of our Christian principles and testimonies. She was often baptized into exercise and suffering for the church's sake, and led to petition that the Lord would enlarge her borders, and satisfy her poor with bread.

Prepared to love all who loved the Lord Jesus Christ in sincerity, she yet fervently desired the prosperity of our own religious Society. that it might stand firm on its ancient foundation, growing up into Christ the holy Head, and that its members, abiding in Him, and bringing forth the fruits of his Spirit, might be livingly united to one another.

She frequently expressed a concern that where individuals gave evidence of having passed through the necessary preparation and received gifts from the Head of the Church,

their youth should not prevent those gifts from being rightly brought into service for the edification of the body, and their own advancement in spiritual strength and knowledge. At one time she remarked, "I think there is a dispensation approaching, in which there will be a greater outpouring of the Spirit than there is now, comparable to that spoken of by the prophet, 'Your sons and your daughters shall prophesy;' and other gifts, not only that of prophecy, shall be dispensed. I want you not to be dismayed, or too much discouraged."

Her ministry was clear and connected, free from unnecessary repetition, and in the exercise of it she was concerned to wait for the fresh anointing from on high. She was often led to unfold the doctrines of redeeming love and mercy; to exalt the Deity of Christ Jesus, as the Lord from heaven, the quickening Spirit, the only safe guide in the work of salvation, and his propitiatory sacrifice for the sins of the whole world, and as being our holy High Priest; pressing upon her hearers the acceptance of Him in all his offices. This was particularly observable at funerals, where many were often present who seldom attended any place of worship, and whose views of Christian doctrine were very imperfect.

For the riches of Divine love and grace freely bestowed upon man, and for our manifold temporal blessings, she was often constrained to invite others to gratitude and obedience, and to pour out with fervor, her own tribute of thanksgiving and praise. Being herself a witness of the unspeakable benefit of an interest in Christ, and a hope of eternal salvation through Him, her heart was much drawn towards the careless, with desire to improve every right opening for directing their attention to Him from whom they might receive the same blessed privileges.

In the First month, 1861, her faith and resignation were closely tested, in the removal by death after a short illness, of her beloved husband; but she was enabled to bow in reverent submission to the Lord's will. In a memorandum made some time after, respecting this afflicting dispensation, she says, "The loss we have sustained, my pen can never set forth. He was an example of uprightness and integrity in his intercourse among men, and of meekness and forbearance under the various provocations and trials incident to one actively engaged in business." * * * *

"Having been in early life, brought under the sanctifying influences of Divine Grace in

his own heart, and yielding obedience thereto, he advanced from stature to stature, until he became a strong man in Christ, and a pillar in his house, faithfully maintaining his allegiance to Him, the holy Head and High Priest, Jesus Christ, the same yesterday, to day and forever, both in relation to his outward appearance among men as the one great propitiatory Sacrifice for all mankind, and in his inward spiritual manifestations. Although the final summons was sudden, his mind appeared to be preserved in much sweetness, and in calm resignation to the will of his Lord; and as his redeemed spirit passed from its earthly tenement, the consoling language saluted my inward ear: The Lamb that is in the midst of the throne has led him to living fountains of water, and God has wiped away all tears from his eyes."

From this time her health steadily declined, and it was instructive to observe with what patience and cheerful resignation her active energetic spirit submitted to the privations and restraints of physical weakness and disease.

In reference to a proposed change of residence, she writes about this time: "I hope all things will work together for good, and that through the kindness and condescension of Him, who is the Judge of the widow, we shall be rightly di-

rected and provided for, when the time arrives to leave this pleasant home, so long the scene of cherished hopes and affections. I have great cause to speak well of his excellent name, and to magnify the mercy vouchsafed through every portion of my life. May gratitude and praise for his unmerited favors, become more and more the clothing of my spirit, wherever my lot may be cast. If his presence is only with us, all will be well; without it, nothing in this world can give comfort."

Early in the autumn of 1862, she removed to Germantown, and although she felt keenly the separation from the home she had so long enjoyed, and from beloved friends to whom she was closely united in Christian fellowship, yet she entered on her new abode with interest, and warmly reciprocated the kind welcome extended to her by Friends among whom she had come to cast her lot, in the evening of her day. With occasional exceptions she was mostly confined to the house during her residence there, but she enjoyed having her friends around her, both those of mature age, and those in younger life, in whose welfare she felt a lively interest.

She was subject to frequent and sudden attacks of hemorrhage from the lungs, by which she was brought face to face with death, and on

such occasions the meek and quiet composure of her spirit instructively illustrated the reality of her religion, and the truth of the declaration: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

During a severe attack of this kind in Eighth month, 1864, under great physical distress, she said, "Pray for me that I may be ready." A beloved relative present remarked that he felt an assurance she was ready, and would be accepted if taken. Shortly after, with her usual calmness she said, "I love the Lord because he hath heard the voice of my supplications The Lord loveth them that fear him, those that hope in his mercy. I have nothing to boast of, but I trust in the mercy of God in Christ Jesus, our dear Redeemer." Then addressing some of her children who were present, she added: "That is what I want for you, humble faith in Christ; we have nothing to trust to but the mercy of God in Christ Jesus."

At a time of similar suffering in Seventh month, 1865, she raised her voice in a clear triumphant manner, and repeated these words, "The Lord on high is mightier than t
of many waters, yea, than the mighty
the sea. Dear children, trust in th
Thus, in humble trust, and unfa

in God her Saviour, she sweetly passed on from day to day, leaning upon her Beloved; redeeming love and mercy her theme of praise and thanksgiving; and the hopeful serenity of her spirit flowing forth to all around her. A few mornings before her close she said to a friend, "I have much peaceful quiet as I lie here—not that fulness of joy I experienced some months ago—but peace and quiet." It was remarked, that was all we could ask. She rejoined, "It is written, 'If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.'"

Her mind was preserved clear, and the exercise of her faculties unimpaired, to the last. With her loins girded, and her light burning, she stood as a servant in waiting, ready to meet her Lord at his coming; and in a few minutes after awaking from a peaceful slumber, she quietly put off mortality, the 21st of Eighth month, 1865; and we doubt not received the gracious welcome: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To her we believe the language is applicable, "Blessed are the dead that die in the Lord,—yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Northern District, concerning our beloved friend ELIZABETH PITFIELD.

OUR much esteemed friend Elizabeth Pitfield, having been a member of our Monthly Meeting for about forty years, and many of us having partaken largely of the benefits of her religious labors, we feel constrained to bear testimony to her worth, and to the excellency of Divine Grace whereby she became what she was; desiring that others may be animated and encouraged thereby to follow her as she endeavored to follow Christ.

She was the daughter of William and Rebecca Folwell, and was born in Philadelphia in the Second month of the year 1788. In her youthful days she was subject to the temptations incident to that interesting period of life, but through the watchful care of her parents, and by yielding obedience to the Divine law written in the heart, she was in great measure preserved from surrounding evils, and experienced an advancement in the way of life and peace.

In the Fifth month, 1808, in the 21st year of her age, she was married to our late friend,

Robert L. Pitfield, and became a member of this Meeting. Having been led more fully to see the emptiness of all worldly enjoyments, and yielding to the Heavenly visitations, she was enabled to make a full surrender of some things which became a burden to her, after which, great peace of mind was her portion, and she was favored with an assurance, that, if faithful to the end, she should receive the crown of life, which the Lord hath promised to them that love Him.

In 1811 they removed and settled within the limits of Burlington Monthly Meeting, where she first appeared as a minister of the Gospel, and was acknowledged by that meeting as such, in the year 1814.

Her ministry was sound and edifying and her communications lively and weighty, being attended with the baptizing power of the Head of the Church, by which the hearts of many were reached and the heritage of God watered. She was frequently led to magnify and exalt the name of Christ Jesus our Holy Redeemer, through whose sanctifying grace she was made a living member of the Church, and qualified to proclaim the Gospel of life and salvation.

Her feelings were warm and sympathetic. The afflicted, the poor, and the sick, were ob-

jects of her tender regard. She partook largely of the cup of suffering; but through all her trials she was strengthened to lay hold of that blessed hope that was an anchor, both sure and steadfast; and thus she became qualified to encourage others to build on the alone sure foundation, "Christ Jesus the Rock of ages."

She highly valued the doctrines and testimonies of the Gospel as held by our religious Society, and was concerned that they might be faithfully supported by its members.

In the year 1815 she visited the families of Burlington Monthly Meeting, in company with George Dillwyn.

In the year 1821 she returned, with her family, to Philadelphia, and they were members of the Western District Monthly Meeting until the Eleventh month, 1826, when they settled within the limits of this Meeting.

She paid family visits to the members of the different Monthly Meetings within the limits of this city, in the year 1834, in which service we have cause to believe she was made an instrument of good to those whom she visited. In the course of her religious labors, at different periods, she attended all the Yearly Meetings on this continent, which were then established, except Indiana, and repeatedly attended many

of the Quarterly and Monthly Meetings composing this Yearly Meeting, to the comfort and satisfaction of Friends: and in the retrospect thereof, she acknowledged she had the reward of peace.

In writing to a Friend on the state of Society, she remarks: "I sometimes feel so weak and feeble that I am ready to adopt the plaintive language, 'How shall Jacob arise for he is small?' I do desire to remember the many mercies and favors granted to us, a poor unworthy people as we are; and although our faith may be greatly reduced, still I trust we shall be strengthened to submit to every dispensation of Divine Providence, being brought into the state of mind in which we can breathe the language to our Heavenly Father, 'Thy will be done.'"

Again she writes, "The state of Society is very discouraging: many and various are the trials of the present time. Yet, still I trust, the dark and cloudy day will not always continue, but that the Sun of righteousness will arise, with healing in his wings."

She often expressed a tender and earnest concern for the welfare of the rising generation, and sometimes emphatically ejaculated; "Although my house be not so with God; yet He

hath made me an everlasting covenant, ordered in all things, and sure." (2 Sam. xxiii. 5.)

To one of her children she writes, in the year 1836, "My mind is often turned towards thee, in anxious solicitude for thy preservation in the path that leads to an inheritance incorruptible, that fadeth not away. Remember that the fear of the Lord is the beginning of wisdom. Fear to offend thy Heavenly Father in any way; for He alone can bless or blast all our prospects of future happiness in this world. We are placed here for the blessed purpose of working out our soul's salvation with fear and trembling before our great Judge. Time is short, and eternity is of unlimited duration. Mournful is the consideration, that so few of the youth of the present day, are willing to become the followers of a meek and crucified Redeemer, who suffered for us, that we might inherit a mansion among the righteous of all generations. Oh! the serious responsibility of our having to give an account in the great day of final decision, of the occupancy of those gifts dispensed to us individually. Be sure frequently to read thy Bible: it will help to draw thy mind towards Him, who sees and knows every thought of the heart. Above all, I would have thee frequently engaged in mental supplication to

thy blessed Lord. I know what I say. I esteem it one of my greatest privileges, thus to lift my heart up to Him, who has been with me through many conflicts, known only to the Searcher of hearts. What greater joy could I have, than to see my children walking in the Truth. Prayer is [as necessary] to the soul as bread is to the body. If we cease to pray, we must die (spiritually). Seek first the kingdom of heaven, and then the blessing annexed will be added."

Again she writes, "Do not forget to ask for preservation in this world of sorrow. I am fearful the cruel enemy will lay snares to weaken your faith in the doctrines and testimonies of the poor despised 'Quakers,' which never felt dearer to me than at the present time. To have an interest in the dear Redeemer, in his inward and spiritual appearance; faith in that Word which is nigh in the heart and in the mouth, and to submit our wills to his Divine requirings; will do more for us than following the 'lo! heres and lo! theres,' which are drawing away many from our religious Society. I long to be ready for my final change—to be permitted to enter one of those mansions prepared for the just of all generations. I often think of eternity. The time is swiftly drawing near

when I must put off mortality. I feel like a poor pilgrim who wants to reach the haven of everlasting rest. What a blessed thing it is that we have a Saviour to look to, who will be a Comforter when all things else fail. I feel much weaned from looking to mortal man for help, for I find more true enjoyment in retirement and endeavoring to look up to Him who invited the weary and heavy laden to come unto Him. Our rest is not to be found in the things of time, but in the riches of eternity. Oh! then, look up to Him who can say to the troubled waves, 'Peace, be still.' Our dear Redeemer said, 'But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.' This 'one thing,' in my apprehension, is, to choose the Lord for our portion, and the God of Jacob for the lot of our inheritance. His grace is sufficient for us. If we keep near to this Seed of the kingdom in our hearts, I believe that all things will work together for our good; the bitter waves will be sweetened by his grace, and our light afflictions, which are but for a moment, (in comparison with eternity,) will work for us a far more exceeding and eternal weight of glory, if we will only submit to let our dear Lord direct our steps. Let Him wash our feet: for He said, 'If I wash

thee not, thou hast no part with me.'" John xiii. 8.

In 1864, she writes, "I feel it very needful for me to 'watch and pray,' for it seems to me that the enemy of all good is seeking to lay waste the whole heritage of our Lord and Master."

The following extract from a letter to a friend will portray the sympathetic feelings of a heart prepared to suffer with the afflicted: "Thou hast been so much the companion of my mind for some time past, in near unity and fellowship, that I thought I would attempt writing thee a few lines, greatly desiring thou mayest be strengthened and encouraged to put thy trust in thy Heavenly Father. He will uphold thee by the right hand of his righteousness, and thou wilt be enabled to adopt the language, 'Hitherto the Lord hath helped me:' for none ever trusted in Him and were forsaken. Do we not know, the trial of our faith is more precious than gold? Let us then cast all our anxious solicitude upon Him who careth for us, and will cause all things to work together for our good, if we let patience have its perfect work: then shall we be experimental witnesses of that blessed truth, 'The foundation of God standeth sure, having this seal, the Lord knoweth them

that are his.' Thy Divine Master will, I believe, in his own time, make a way for thee, where at seasons there may appear none. Many now as well as formerly, are the afflictions of the Lord's dear children, and from different causes; and though hid from our fellow beings, they are all known to Him who careth for us, and by whom the very hairs of our head are all numbered."

When in health, our beloved friend was a bright example in the attendance of all our religious meetings, and in reverent waiting on the Lord therein: but for the last few years of her life, she was much enfeebled by repeated attacks of sickness, and for nearly a year before her death she was unable to mingle with her friends in a collective capacity.

At times during her illness, through the infirmities of the body, she felt weary, yet she was enabled to cast all her burdens on Him, who emphatically said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In this faith she was sustained through many tribulations, and as her end drew near, whilst passing through the valley of the shadow of death, she expressed herself thus, "I believe I can say, O! death, where is thy sting, O! grave, where is thy victory." A short time

previous to her close she supplicated, "Blessed Redeemer, have mercy on me. I am but a poor worm. Dear Heavenly Father, take me home." "Oh! holy Father, if consistent with thy will, take me to thyself." And then, with a sweet and heavenly serenity, she said; "Going in mercy—all is peace." Soon after, she passed quietly away, and we doubt not has entered through the gates, into that city, where none of the inhabitants can say, I am sick.

She peacefully departed, on the evening of the 4th of Seventh month, 1866, in the seventy-ninth year of her age.

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning H. REGINA SHOBER.

"PRECIOUS in the sight of the Lord is the death of his saints." This declaration of Holy Writ has been revived in our remembrance when reflecting on the death of our beloved friend H. Regina Shober.

Her memory being precious to us, we feel it right to preserve a record of one whose life was so devoted to the promotion of the cause of our Lord and Saviour Jesus Christ. And now that

she has been added, as we reverently believe, to the great cloud of witnesses who prove the blessedness of dwelling in the faith and hope of our dear Redeemer unto the end, we trust that this memorial of her may be to the edification of the Church in love.

H. Regina Shober was born in the year 1786. Her parents being Episcopalians, she was trained in that religious profession; and as she advanced in years became a highly esteemed member of that Society. In her youthful life she commenced a diary, the object of which, she says, "Is to keep in remembrance the kind and gracious dealings of the Father of mercies with me, and to leave a testimony to the truth of that precious Gospel which brings life and immortality to light." In this it is recorded that from her fifteenth year she had been at times ardently engaged in seeking the Pearl of great price, and was convinced that the vessel must be prepared for, and receive the inscription of "Holiness unto the Lord," ere she could see his face with joy. In another place she remarks, "An humbling sense of my own unworthiness daily teaches the all important lesson, that there is no safety one moment for any one of us, but while watching unto prayer."

About the twenty-second year of her age she

was deeply impressed with the belief that it would not be right for her to remain a member of the religious Society in which she had been educated, and that it would be her duty to attend the meetings for worship of the religious Society of Friends.

This conviction brought her under many sore conflicts, chiefly because of the persuasion that it would wound the feelings of her tenderly beloved mother, and of many dear and valued friends.

In earnest prayer to the great Searcher of hearts, she sought for the guidance of his pure Spirit, and entreated that neither earthly affection nor fear of reproach, might influence her or prevent her from doing the Divine will.

In the Second month of the year 1813, she applied to be received as a member of our religious Society, and in the Ninth month of the same year was acknowledged as such by the Monthly Meeting of Friends of Philadelphia, for the Southern District.

At this time she says in her diary, "Father of mercies, keep me on the watch tower, that I may hear thy voice and know thy blessed will concerning me. 'Behold, I have left all and followed Thee,' has often been the language of my heart, and such sweetness and quietness have

spread over my whole soul, that I have said, could not I go to prison and death for thee? Then indeed thy yoke was easy and thy burden light, but O Lord, thou knowest my weakness, and that without thee I can do nothing."

Frequent and fervent were her petitions that she might be instructed as to the will of the Lord concerning her, and be enabled to do whatever He might require at her hands.

In the year 1817 she believed it to be her religious duty to bear a public testimony in our meetings for worship, to the truth as it is in Jesus. This was a costly sacrifice offered in obedience to the Divine will. She records in relation to it: "He who knows my heart, knows what it has cost me—my soul bows in humble acknowledgment of his mercy to me a poor weak woman. May He finish his work in my heart, and enable me to dedicate my life and all my powers afresh." Continuing simply and humbly dependent upon her Lord, she experienced a growth in Grace, and was acknowledged as a minister of the Gospel in the religious Society of Friends in the Second month of the year 1820.

Soon after this she says, (in her diary,) "Gracious and merciful One, who alone knows me; make and keep me faithful. Thou know-

est I often tremble at the situation in which I am placed, and as it has pleased thee thus far to lead me about and instruct me, keep mine eye singly directed unto thee: Then shall I be enabled through thy Grace to go at thy bidding, and tell unto others what thou hast done for my soul."

"Oh! help me to be faithful. I have none in heaven but thee, none in all the earth I desire in comparison of thee. Help me to overcome the natural diffidence that so much obstructs my way, whatever of suffering it may cost me. Break these chains, that the glorious Gospel liberty which I believe is my privilege in common with thy children, may be my happy experience; for thou knowest that I do love thee—that I fervently desire that body, soul and spirit may be sanctified and made meet for thy use."

In the year 1822 she first travelled as a minister of the Gospel, with the approbation of the Monthly Meeting of which she was a member, visiting the meetings of Exeter and Muncy. In succeeding years she was repeatedly called by her Divine Master to labor in various parts of our own and other Yearly Meetings, both in public and more private ministry.

In these solemn engagements it was her fer-

vent concern to minister only in the ability which God gives. Under this feeling she thus petitions: "Heavenly Father, my unfailing friend, help me once more to renew my covenant, and bind every sacrifice with cords to the horns of the altar. My soul longs, yea, pants at seasons for an entire conformity to thy will. Again and again enable me to surrender my all —to suffer patiently—do the little required of me cheerfully, knowing that thy will is my sanctification."

"I entreat thee for the sake of Jesus Christ thy dear Son, who bore my sins in his own body on the tree, and for my poor soul's sake, that thou wouldst blot out my many transgressions and remember mine iniquities no more. Enable me, Oh! Thou whom I do love and desire faithfully to follow and serve, to commit all my sorrows, to cast all my burdens, for they are indeed many, at thy blessed feet, believing in thy power that will and can support, and, in thy own time, turn my mourning into songs of praise. Amen."

The consolations of the Gospel were the frequent theme of her ministry. Having experienced that these abounded in Christ even in the midst of suffering, she could preach to others, that if they had been made partakers of

afflictions as his disciples, they should also in his own time be made partakers of his consolations.

In the year 1839 she removed to reside within our limits, and became a member of our Monthly Meeting. During her long residence amongst us, we were sensible that it was her earnest concern to be "An example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." She was conspicuous for her simplicity and moderation, guiding her outward affairs with much discretion, and realizing that godliness with contentment is great gain. Thus, with moderate worldly possessions, she was enabled to exercise a liberal hospitality, of which many were partakers.

Not a few can also bear witness to the comfort of love and spiritual edification which was imparted by her in social intercourse.

In a letter to a young friend who had become unsettled in regard to the doctrines and testimonies of our religious Society, she writes, "I well know that it is a simple, narrow, self-denying path, and although I do believe that the blessed compassionate Shepherd has his own sheep and lambs in every fold, who are precious in his sight, yet from the full conviction that the principles and testimonies of Friends, as they one after another were opened to my view and

sealed on my heart, were most consistent with the doctrines contained in the Holy Scriptures, and that my present and everlasting peace seemed to depend on simply giving up all I had been taught from childhood as respects forms and ceremonies in religion, I have no hesitation in saying that for myself there was no other path to peace." It may be here appropriately mentioned, that one of the first practices which she felt herself conscientiously restrained from uniting in, was the singing of the congregation as a part of public worship.

Nearing the close of life, she thus writes to a friend: "If only our many trials and afflictions work for us, through the mercy of God in Christ Jesus, a far more exceeding and eternal weight of glory, dare we crave an exemption from one of them. Will not one moment in that blessed happy home that none can deprive us of, and into which sorrow can never enter, more than compensate for all we have suffered. Yes, we shall praise him too for every cup of bitterness, in mercy and wisdom made our portion, while sojourning in this vale of tears. How much we need to bring us to the Saviour's feet and keep us there."

Her ministry, while it was often exercised in weakness and in fear, and expressed in much

simplicity, was in the demonstration of the Spirit and power. She was thus often instrumental, under the constraining influence of the love of Christ, in raising the life in our religious meetings, and also in comforting Zion's true mourners; knowing how to speak a word in season to them that are weary. Her offerings in prayer were mostly brief and fervent, making request with reverence and godly fear.

Sympathy with those who were in any trouble was a conspicuous trait in her character. To visit the sick, to feed the hungry, to clothe the naked, she deemed her plain christian duty, and, while faithful herein, in no common degree, she ever considered herself an unprofitable servant. Many can testify to the consolation which in tender love and pity she was enabled to impart to their sorrowing minds.

She was as a nursing mother to those who were young in the ministry, and quick to discern the work of Grace in any, and to cherish it in those who were yet as babes in Christ. Her humility and sweet expressions of sympathy encouraged such to accept the offers of redeeming love, and to press forward in the way of holiness.

Having endeavored meekly to follow her Redeemer, through a long life of service and of

suffering, and having abundantly testified to the sufficiency of his Grace and the value of his atoning sacrifice, little remained for the evening of her day but peacefully to await the summons home.

She never enjoyed robust health, and in her declining years was enfeebled by frequent attacks of illness. Although these, for the last few months of her life, did not cause increased uneasiness to her friends, yet she seemed to see with clearness that her end was near.

Though nature shrank from the last conflict, yet having long felt herself to be a stranger and pilgrim upon earth, she evidently longed to depart and be with Christ, which is far better; looking forward with joy to that happy home in Heaven, where, as she at times expressed, the love and mercy of her Lord and Saviour had prepared a mansion for her.

On the afternoon of the 15th of Fifth month, 1865, when appearing unusually comfortable, she requested that some young friends, in whom she felt much interested, and who were about leaving the city, might be sent for, saying, "If they do not see me now they will never see me again." This anticipation of her approaching end was soon realized. About midnight of the 16th she was attacked with severe pain, which,

for a time, was too acute to allow of much expression. When partially relieved, she was sweetly engaged in vocal prayer, craving that the work might be cut short in righteousness. Soon after, as we reverently believe, her petition was answered, and her redeemed spirit was admitted into that "rest which remaineth for the people of God."

She died on the 17th of Fifth month, 1865, in the 79th year of her age, a minister of the Gospel for more than forty-five years.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Testimony of Birmingham Monthly Meeting, held Tenth month 2nd, 1867, concerning our friend JAMES EMLEN, *deceased.*

FROM the lively recollection we have of the exemplary walk, meek and quiet spirit of our late beloved friend James Emlen, we feel engaged to preserve some record of his life and Christian experiences, in order that others, seeing his good works, may be encouraged to

follow him, even as he endeavored to follow his Divine Master.

He was the son of James and Phebe Emlen, and was born at Middletown, Delaware County, Pennsylvania, the 17th of Sixth month, 1792.

Being the youngest of six children and but six years of age at the time of his father's death, (his mother having previously deceased,) his early training devolved almost wholly on his grand-parents, Caleb and Ann Pierce. At an early age he was entered at the Boarding School at Westtown, and after completing his education he removed to New York City, where he served a four years' apprenticeship to a mercantile business.

It was during his stay here that he so far yielded to the temptations of gay society, as to cause him in alluding to it in after years to say, "It was a dark spot in my life from which nothing but Infinite Power could ever have delivered me; a life of dedication is a poor return for such mercy."

A few weeks previous to his decease, in conversing with a friend relative to this period of his life, he said, (in substance,) he was a gay and fashionable young man, but having been brought under the powerful Hand of his Heavenly Father, one of the first things in which

he was required to take up the cross, was in relation to the arrangement of his hair, which he had been accustomed to wear in the fashionable mode of that time. This sacrifice, he said, although it may seem, and is a very little thing, was much against his inclination, but he yielded, and experienced the reward of a peaceful mind. Another requisition of duty which he found enjoined upon him, was the use to a single person of the pronoun "Thou." He remarked that this was a great trial to him, but the peace which followed, amply compensated for the sacrifice. He was sensible, he said, that the work of religion was going on in his heart, before he made any change in his personal appearance or in his mode of language.

About the twenty-second year of his age he removed to his farm at Middletown, Pennsylvania, and at twenty-four was married to Sarah Farquar, an approved minister of the Gospel, who for thirty-five years proved a true helpmeet to him.

Finding his strength inadequate to the labor and exposure of properly conducting a farm, he opened there a school for boys, where, besides mental training, he endeavored to sow good seed in the hearts of those entrusted to his care.

At the age of twenty-six he was, after delib-

erate consideration by Chester Monthly Meeting, appointed to the important station of Elder.

In 1828, he was released by his Monthly Meeting, to accompany our late valued friend Thomas Shillitoe on a religious visit to the meetings within the Yearly Meetings of Ohio, Indiana, North Carolina and Virginia. He was favored with ability to perform most of this journey amid many trying scenes in our religious Society, which took place about this period.

In relation to their parting at Sutton's Creek, North Carolina, Thomas Shillitoe remarks in his journal, "We parted in near affection, after having travelled together many months in much harmony."

In the spring of 1835, he removed with his family to Westtown, and was usefully occupied as a teacher in that interesting seminary until near 1849, when feeling himself released from further service there, he removed to reside in West Chester, and became a member of this Monthly Meeting, by which he was soon after re-appointed an Elder.

A fervent desire for the advancement of the cause of Truth in the earth, and especially for the spiritual welfare of those of the same household of faith, was conspicuous in the character

of our dear friend, and was frequently manifested in the way of epistolary communications; from some of these the following extracts are taken.

In reference to an account of an individual which he had been perusing, he writes, "Quiet, peaceful, one of the hidden members of the body; and how important these are, may be inferred from the fact that the most vital and important parts or members are such as are out of sight; and I have often thought if we may only feel assured we are of the body, whether hidden members or not, it would not matter; but yet how important that these should be preserved in a sound and healthful condition; and as He who made that which is without, made that which is within also, to Him we must look for the healing virtue of Divine life, when any thing is out of order, or in an unsound condition. Therefore, let none conclude, because they may think themselves out of sight, that they are needless or useless members of the Church of Christ. I am confident, that such, keeping their places in humility, do often secretly minister grace to beholders.

"O! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted

to share in the inheritance left by our forefathers; to drink of the old wine."

In reference to the ministry, he writes; "Of one thing I have little doubt, that all who are rightly called into the ministry will first be instructed to see and to feel, that of themselves they can know and do nothing. This weans from all dependence on ourselves, and prepares the humble mind to have faith in Christ, although with the poor Centurion, we can adopt the language, 'I am not worthy thou shouldest come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only, and my servant shall be healed.' A very humble view of himself, but such confidence in Christ as to gain for him the encouraging language, 'I have not found so great faith, no, not in Israel.'"

"Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead the lack of eloquence and the stammering tongue, for it is not so much the words, how good or how many, but how lively; feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines; nay, is it not true, that even a word fitly spoken is like 'apples of gold in

pictures of silver.' The rehearsal of a text, with right authority, may have the effect to gather an assembly unto Christ the invisible Teacher, to settle them upon Him, and upon his teachings, which is all any minister should desire."

Again he writes, "It is no doubt a time of general shaking amongst us, and how needful under such circumstances, that we feel ourselves to be based upon that which cannot be shaken nor removed:—here must be our fellowship and unity; members of the one spiritual body, many members, but having one Holy Head and Law-giver." "I crave above all things purity of heart, and an increase of those unseen heavenly graces, which are more professed than possessed by some who bear the name of Christ."

Again, "It has indeed felt to me very much like the time referred to, when there was nothing but a few barley loaves and some small fishes remaining amongst us.

"There is a great deal of noise and outward profession in the Christian world; but the anointed eye must see that if all the chaff, all except the solid wheat, were sifted out, little would be left; and yet, that little, with the Divine blessing, may be sufficient; and therefore our faith must not be in the wisdom of man,

nor in the multitude of words, but in the innocency, simplicity and humility of the Truth itself, and the power of its operation." "I greatly desire to be preserved from all deceit and mixture, and yet I find the enemy is ever watching to take me in weak moments, and I find, as I suppose we all do, that I am never safe without keeping in a watchful, prayerful condition."

"It feels to be very desirable that we constantly bear in mind, that 'The day and the night are both alike to Him;' that in our times of stripping, and desertion, and temptation, we are as much under his baptizing hand, as in seasons of strength and comfort."

His views in regard to the Holy Scriptures are clearly expressed in a letter under date of Twelfth month 6th, 1862, as follows: "To be favored with the enlightening and enlivening influence of that Holy Spirit which inspired the writers of the sacred volume, is of all others, the most precious gift we can obtain; this enables us to understand and relish what we read; and as we are faithful to the impressions it conveys, it becomes a precious aid in the path of a devout life, and gives a true feeling of love and fellowship with Him, who inspired, and with those who wrote the Scriptures.

"This precious spirit of Christ is a light to

our path, a weapon of power in the hand, a covering or garment that gives admittance into the Bridegroom's chamber. And if in reading the sacred volume we are favored with some lively view and feeling of a particular passage, I believe it has been found good to pause, and allow our Holy High Priest and Minister to expound the same and convey to us Himself the instruction it contains. If without this solemn introversion we continue reading, or refer to the commentaries of men, we may lose the edification intended, and have our attention diverted from the spirit to the letter, and thus suffer loss, without perhaps, knowing the cause."

"In the midst of all the peculiar trials that surround us, I feel a comfortable hope that the foundations of many are being laid with precious stones, with humility, with living faith, and living hope, and fervent charity; which, though out of sight, are seen by Him who seeth not as man seeth, but looketh at the heart."

In another letter he says, "I notice with much interest thy remarks about the 'awfulness of delay in the great work of preparation.' The care thou expresses in disclosing thy feelings on the subject, is an evidence to my mind that the concern is a right one, and from the right source. He who makes such solemn impressions on the

mind would have us quietly to cherish them, and not to scatter them and fritter them away in a light, or even a familiar manner to any one. Our strength depends on keeping to an inward, retired state of mind, abiding in the Vine, the root of life, and drawing all our supplies from thence."

"'If any man have not the Spirit of Christ he is none of his;' and if we have this, we have the spirit of prayer and supplication, whereunto we may continually resort. He, and He alone, thoroughly knows our condition and what is needed to heal us. Man's prescriptions may not suit our case, and I would encourage thee to observe care not to converse too familiarly on solemn subjects."

He was on several occasions an acceptable companion to valued ministers, on religious visits in other, as well as various parts of his own Yearly Meeting; was faithful to apprehended duty in little, as well as more weighty matters; a kind and sympathizing friend to the poor, his foot many times pressed the door-sill of those who sat in solitary places, and to the couch of sickness and suffering he was a frequent and ever welcome visitor.

Having, through submission to the teachings of Divine Grace, attained to the possession of

an even, cheerful spirit, he was in social intercourse, kind and courteous to all, and was careful not to hurt the "oil or the wine" in any.

His solid, reverential waiting in our religious meetings, was instructive; and his occasional exhortations will be remembered by many, especially his earnest appeals to mothers, as heads of families, to commence the training of the infant mind at a very early age.

He was taken unwell in the autumn of 1866, and his constitution at no time robust, gradually yielded to the inroads of disease; growing weaker day by day, he lay, for the most part, quiet and peaceful, and was enabled to look forward to the end with a calm, confiding faith, that He who had through a long life been his guide, his stay, and his comforter, would graciously condescend to be with him, and support him to its close.

The following expressions preserved during that interesting period, were thought worthy of insertion here:

"I have been mercifully preserved in resignation to the Divine Will; I desire none of you may ask my life, fearing I may never again be blessed with the same peaceful state."

"I have endeavored not to abuse my Heavenly Father's mercies; not to presume upon them;

my prayer has been, 'Keep me Lord from presumptuous sins.'"

"I have prayed that if it be the Lord's will, I might be taken to his rest now, and that you, my dear children, may all be, in the Lord's time, gathered home to his rest."

"What an awful thing it would be to me, at such a time as this, not to feel his presence near; but my Saviour is altogether lovely, and I long to be in his arms." "My life has been wonderfully prolonged in this sickness; for what end I cannot see. I don't know how it may terminate with me, but if I should recover, I hope to be a more dedicated man to his cause."

"Though I have never at any time in my life felt less worthy of Divine love and compassion, I can truly say, they have never been so graciously and abundantly extended to me."

"I can truly say we have followed no cunningly devised fables, but the everlasting Truth."

"My Saviour has been very sweet to me since I have been lying on this bed; and indeed all my life long He has been very precious to me. 'What shall I render unto Thee for all my benefits?'"

On being removed on one occasion he was noticed to tremble considerably. He remarked, "It is only the frame of my tabernacle that is

trembling, I have no guilty conscience to contend with."

"I esteem it a great favor, that the disease has made no serious inroads upon my head; I desire to have my understanding, that while I live, I may appreciate the kindness of my Heavenly Father."

"I have always had rather a dread of the cold embrace of death; but latterly it has seemed as though it would be a relief."

"My love to you is very great; but it is not all of myself; it is the love of God, which is boundless—boundless—extending the world over!"

On being asked if the nights seemed long, he replied: "I don't feel them long at any time; I can feel my Saviour near."

The evening before his close, he said: "I think I shall be very thankful to be released when the right time comes." And near the close, when it was thought the powers of articulation had ceased, he was aroused with the words: "This will soon all be over, there is nothing in the way;" to which he very audibly replied, "Nothing—nothing—nothing." These were his last words.

He quietly passed away on the evening of the 23d of Tenth month, 1866, in the seventy-fifth year of his age.

"THE MEMORY OF THE JUST IS BLESSED."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, respecting our late beloved friend ELIZABETH EVANS.

SHE was the daughter of John and Rebecca Barton, and was born in Newton, Camden County, New Jersey, the 2nd of First month, 1794. Having naturally a lively social disposition, her company was attractive to many, and she was often led into gaiety and frivolity among her young friends, thus making work for repentance. In the mercy of her compassionate Lord and Saviour, when about the nineteenth year of his age, she was favored with a renewed and powerful visitation of his Spirit, and brought under deep-felt conviction for sin.

Great inward conflict was her portion, causing her often to retire to solitary places, where, unobserved, she might wrestle in spirit for Divine forgiveness and that peace of mind which the Lord alone could give. Having bowed in reverent submission to his will, sacrifices in obedience to apprehended duty were made, and she found herself restrained from indulging in some things in which she had previously taken delight, and was led into great plainness and

simplicity in dress and manner. From this time the work of Grace in her heart appears to have gone steadily forward, and so marked was the change produced in her conduct and conversation, that it soon was evident the resolution had been formed, in humble child-like dependence on Divine support and guidance, "Let others do as they may, as for me I will serve the Lord."

During this interesting portion of her life she was favored with the Christian counsel and encouragement of that deeply experienced minister of the gospel, Richard Jordan, then a member of the same meeting, and whom she ever afterwards greatly loved as a father in the Truth.

During the earlier portion of her religious life, many deep and painful baptisms were allotted to her, doubtless for the further purification of her heart, and as a preparation for the solemn work of the ministry, into which she was soon called. But she did not venture to engage in it until her mind was clothed with the fear that all the good she had thus far known, would be withdrawn if she did not yield to the impressions of duty. She first spoke as a minister at Newton Meeting, in the year 1815, when in the twenty-second year of her age, and in the Third

month, 1818, she was acknowledged as a minister of the Gospel, by Haddonfield Monthly and Quarterly Meetings.

In the First month, 1819, she was furnished by the same Monthly Meeting with a minute of unity to visit the meetings within the limits of Bucks Quarter, and also some meetings in her own Quarterly Meeting; and during the five succeeding years she was repeatedly engaged in other religious services with the unity and approbation of her friends. The state of mind in which she entered upon one of these weighty engagements, is thus described in a letter to a friend: "I may truly say I went in fear, and in much trembling, but I found the preparatory baptism was good for me, and was renewedly made to feel from whence all true help cometh."

Thus relying in simplicity of heart upon the unfailing Helper of his people, and endeavoring to keep near to Him in spirit, she experienced preservation and an increase of ability to proclaim the riches of redeeming love, and extend the invitation to come, taste and see that the Lord is good. After returning from a visit to several of the Quarterly Meetings in the year 1824, she thus gratefully acknowledged the aid received. "My mind is tranquil and satisfied; we can say of a truth we served a good Master,

and we always found Him near to help in the time of need. It is a most serious time to go abroad, but as humility is abode in, and the Arm of Power confided in, and prayer constantly exercised, all is made easy: we were wonderfully preserved."

In the Twelfth month, 1824, she was married to our late beloved friend, William Evans, and soon after became a member of this Monthly Meeting.

To her husband she was an affectionate companion and true helpmeet, sympathizing with him in his religious exercises, and in seasons of trial and difficulty. She united with him in a godly care over their children, endeavoring by precept and example, to train them up in the fear of the Lord, and love of the principles and testimonies of our Society.

Endeavoring to serve the Lord with a dedicated heart, much labor in the ministry of the Gospel fell to her lot during the remaining thirty-seven years of her life.

In the course of her religious labors, beside the diligent attendance of the meetings to which she belonged, visits in obedience to apprehended duty, were made to all the meetings of Friends composing Philadelphia and New York Yearly Meetings, and family visits within the limits of

this and other Monthly Meetings. All the Yearly Meetings in this country, at that time, except North Carolina, were successively visited, together with many of the meetings belonging to them. In all these services she had the approbation of her friends, and they appear to have been acceptable to those visited.

Knowing the Source from whence true Gospel ministry proceeds, and waiting in prostration of soul for the direction and quickening influence which the Lord in condescending mercy imparts to his depending, single-hearted children, she was often made an instrument of good to others. Very fervent and impressive on many occasions were her gospel communications, enforcing the great truths which she had herself learned in the school of Christ, especially the need of regeneration and of thorough submission to that Grace, which alone can sanctify the heart and prepare it for the Lord's service. She was frequently led to address those in the younger walks of life, and with pathetic earnestness, entreat them to dedicate their hearts to the blessed Redeemer who died for them, and was still tenderly wooing them by his Spirit; inviting them to take his yoke upon them, and bear his Cross with holy magnanimity, that thus they might find rest to their

souls, and partake of the joys of his salvation. The word of alarm and warning was often sounded by her in Christian love, to arouse the lukewarm and indifferent, and also the rebellious, while to the struggling burden bearers, and the mourners in Zion, sympathy and encouragement were extended, with the assurance of their being regarded by Him who seeth in secret, and who rewardeth openly.

The principles and testimonies of our religious Society were very dear to her. She often found it her place to exhort our members to support faithfully the Discipline established in the wisdom of Truth, as a hedge for their preservation, and she warned them against in any manner departing from the alone sure foundation, Christ Jesus, the Rock of Ages, on which our faithful predecessors in the Truth were concerned to build.

She greatly desired there might be a succession of upright standard-bearers preserved in the Church; and on one occasion in the Yearly Meeting, spoke of the faithful worthies who had been gathered to their everlasting rest, beyond the strife of tongues; and, alluding to the vacancies thereby made, quoted the command: "Strip Aaron of his garments and put them upon Eleazer, his son." She craved that our young

Friends might be clothed with the garments that clothed some of these, and that they might walk by the same rule, and mind the same thing. "Their God still lives to qualify, dignify, and beautify the members of his Church, and if those who are tremblingly alive to the cause, keep close to their exercises, they will be prepared to take the places of those who have been removed; the mantle of Elijah will rest upon Elisha."

Her faith in our Lord and Saviour Jesus Christ as a Divine Redeemer who gave himself for the sins of the world, and is our Advocate and Intercessor with the Father, was strong and steadfast; and she most firmly believed in the efficacy of his atoning sacrifice. She frequently adverted to the necessity of implicit obedience to the teachings and monitions of the Holy Spirit; the Light of Christ in the heart, and expressed her full faith in its guidance and direction, even in the ordinary affairs and events of life, when this was sought in honesty and sincerity.

In disposition she was open-hearted and cheerful, and manifesting a warm interest in the welfare of her friends, especially those of the younger class, she was much beloved by many of them, and was, we believe, instrumental in the Divine

Hand in drawing some into the safe, but narrow way which leads to life and peace. The last time our beloved friend spoke in the ministry at her own meeting, she addressed the young men particularly, and said that nothing would give her greater joy, now, in the decline of life, than a firm belief that there would be raised up in that place a little army, who would stand as testimony bearers to the Truth, and she hoped there might be such raised up, who would be faithful to that cause which she most ardently loved, and which, though conscious of many short comings, she had endeavored to advocate and uphold. They were exhorted to keep inward and retired, and not allow the many discouraging things which surrounded, to have an undue influence on their minds.

She was often humbled under a consciousness of the infirmities and weaknesses incident to human nature, and made sensible of her deficiencies in the sight of Infinite Purity; she therefore felt the need of constantly watching unto prayer, craving preservation from day to day, and strength to overcome every obstacle in her heavenward journey. When drawing towards the close of life, she gave expression to her feelings in the following impressive words: "I have not a wish to be elevated one step above the

condition of a true and sincere beggar at the footstool of Mercy and the throne of Grace, for I believe it is the only safe place for an immortal soul that is still clogged with the shackles of mortality, and beset with the temptations and buffetings of an unwearied adversary. How good and how sustaining it is to remember that we have an High Priest, Jesus Christ, the eternal Son and Sent of the Father, who is touched with the feeling of our infirmities, who was tempted in all points like unto us, yet without sin, and who is able and willing to succor all them that are tempted; and who is our Advocate with the Father."

During a number of the last years of her life, she was afflicted with disease which at times threatened serious consequences, but she did not allow her sufferings to interfere with a cheerful performance of her domestic and social duties whenever able, nor to abate her deep interest in the welfare of our religious Society, nor lessen her anxiety to be found faithfully performing the work assigned her in the church of Christ. A short time before her decease, she accompanied her husband on a visit to a friend, near Salem, N. J., and to attend Salem Quarterly Meeting. In the Meeting of Ministers and Elders, she said she had dwelt much on the

language, "Men ought always to pray and not to faint." That while she had no unity with the spirit of activity which was so much afloat in the present day, and which leads to the repetition of mere words, she believed the state of the church called for deep indwelling and travail of spirit before the Lord. To this she encouraged all, and expressed the belief that there were some struggling ones, who were silently pleading, as at the Master's feet, for preservation, begging for themselves and for the church. That the Lord regards such as these, and would continue to regard them; they wear the sackcloth underneath, and this is right, and that such were the salt of the earth. And although discouragement might so abound, that some who were thus exercised, might conclude they were of the hindermost of the flock, or might even doubt if they were of the flock of Christ at all, yet, as they struggled to maintain the warfare, preservation would be experienced; that it was in the night season Jacob wrestled with the angel, and it was declared of him, "As a prince hast thou power with God, and hast prevailed." She mentioned what a mercy it was that we have a High Priest who is touched with a feeling of our infirmities, and that she wished to encourage all to persevere in this deep inward

fervent prayer, believing that as such an exercise was maintained by those who mourned for the desolations of Zion, "Judges would be raised up as at the first, and counsellors as at the beginning," adding, "it is my firm faith and belief that it will be so, though I may not live to see it."

Early in the following morning she was taken ill at the house of the friend where she was staying, and quietly passed away, about an hour after the commencement of the attack. She died on the 14th of the Eleventh month, 1861, in the sixty-eighth year of her age.

Having through Divine goodness and mercy been enabled to hold fast the faith and retain her integrity and love to her dear Redeemer to the solemn close of life, we have the consoling assurance, that, when thus suddenly called, she was found with oil in her vessel, and her lamp trimmed, prepared to go forth and meet the Bridegroom of souls;—and, we may reverently believe, has been permitted in the Lord's mercy to enter into his everlasting kingdom of joy and peace.

A Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Ninth month 23rd, 1868.

FROM a belief that much encouragement may be derived by survivors, from contemplating the consistent example of those who during a long life have been dedicated to the Lord's service, and enabled through obedience to his Holy Spirit to promote the cause of truth and righteousness in the earth, we are engaged to preserve a memorial of our beloved friend WILLIAM EVANS.

He was the son of our late valued friends Jonathan and Hannah Evans, and was born in Philadelphia the 5th day of the Tenth month, 1787; and during his whole life was a member of this Monthly Meeting. From memoranda which he states he believed it right to preserve of the Lord's dealings with him, it appears he was of a quick, lively disposition when young, and disinclined to restraint, which increased as he grew older. The society of religious people was irksome to him, and he sought the company of those whose passions and propensities, were unsubjected to the Cross of Christ. By pursuing this course he remarks, "Corruption strengthened, the innocency of childhood was

tarnished, and my carnal appetites began to seek indulgences, totally at variance with purity of heart, and that life which my parents earnestly labored to inculcate and keep their children in."

While learning the business which he afterwards followed, he was exposed to many temptations, being much separated from the care of his anxious and exercised parents, and subjected to intercouse with those who knew little or nothing of the work of religion. In this season of danger Divine mercy was extended to him, and he was kept from falling into the evil habits and conversation of some of his young companions.

It was the practice in his father's family frequently to read aloud in the Holy Scriptures, and the writings of Friends. On one occasion when collected for that purpose, he was brought into much contrition by reading William Leddra's epistle written the day before his execution. "It was," he says, "an extraordinary visitation of heavenly love, the savor of which continued many days," producing a sense of his sinful, impure condition; and fervent desires were raised after holiness. "The Light of Christ shone clearly into my heart," he remarks, "showing me that many of my habits

were contrary to the Divine purity, and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love flowed into my heart towards my gracious, Almighty Parent pre-eminently, and then towards all men as brethren and creatures of the same all-powerful Hand. I desired above all things to be with Jesus, and to know Him to continue with me, and at that time it seemed as if He did condescend to manifest himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection with great delight. It was the baptism unto repentance, the day of my espousals, the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with in obedience to the will of my Saviour."

He was at this period about seventeen years of age, and although he had set out in earnest to walk in the straight and narrow way, he found that his evil propensities were still strong, and his soul's enemy unwearied in endeavors to overcome him. For want of keeping on the watch, he yielded to temptation, and was thereby introduced into much conflict and distress, strengthened, the[illegible]ble of the Divine displeasure;

yet in the midst of judgment, the Lord remembered mercy, and through the operation of his blessed Spirit, brought him again to tenderness of heart, and humbled him under a sense of unworthiness of his condescension and love.

About the twentieth year of his age, he appears to have passed through many baptisms and mortifying dispensations, doubtless designed for his purification and refinement. He also experienced seasons of Divine consolation, wherein he says he was enabled to pour out his soul before the Lord, and fervently craved to be made one of his children, and to serve Him all the days of his life. At one period, when passing through a time of great seeming desertion, the enemy took advantage of his bereaved condition, and started the doubt whether Jesus Christ was his Saviour, and insinuated that he had never heard his voice.

Not being able to feel that faith in the Lord Jesus Christ which he thought he once possessed, "great distress and anxiety," he says, "came upon me. I searched the Holy Scriptures, and diligently read various religious works which I hoped would restore the lost pearl, but it was all in vain. I was utterly unable to regain my faith in Christ, which had been an anchor to my soul in many tossings and tempests." For

a long time he was kept in this condition, until he ceased searching books or striving to satisfy himself by argument. "I looked up to my Heavenly Father," he remarks, "but all was hid from me, and I wondered how it was that I should be unable to believe in the Lord Jesus Christ, who I had been taught and never had doubted was the Saviour." Through this distressing conflict, he was kept steadfast and patient; and one evening while walking out for meditation, with his mind turned towards the Lord, he says, "He whom my soul sought above all things, suddenly came to his temple, and by his Holy Spirit gave me to see that He alone is the Author of that faith which entereth within the vail and giveth victory over the world, the flesh, and the devil; and that it is not founded merely on what is read, but is really of the operation of God on the heart. I rejoiced exceedingly and gave thanks to Him who is worthy of all praise and honor, and who will not give his glory to another. I could now firmly believe in the Lord Jesus as my Saviour, because of the renewed revelation of the Holy Spirit giving me that faith in Him, and through mercy I have never since been permitted to feel any doubt respecting his divinity, his mediation, or any of his offices in the redemption and

salvation of man. I record this under a sense of my own nothingness, and for the purpose of exalting the glory of his Grace, believing that the foundation of true gospel saving faith, is the immediate manifestation of the Holy Spirit; and it is this which draws the dedicated soul to Christ, and enables it to believe in Him savingly, to rely upon and to follow Him as our Redeemer, and the Captain of our salvation."

He referred to this dispensation later in life, as a peculiar favor and blessing; and it was no doubt a means of preparing him firmly to defend the fundamental doctrine of the divinity of our Lord and Saviour Jesus Christ, when in after years it was openly denied by many under our name, and also to preserve him from the error of regarding the Holy Scriptures as the origin and ground of that faith which comes only through the operations of Divine Grace in the heart. "The Scriptures," he remarks, "are an invaluable record of all those things most surely believed by the faithful followers of Christ, who have the opportunity of reading them; but it is God alone, who can give true and saving faith in his beloved Son, and in the truths of the Gospel, and it is by his mercy we are preserved to the end in the possession of that faith."

After commencing business on his own account, he had great fear of bringing a shade or reproach on the profession of the Truth, or upon our religious Society; and whenever anything presented, however profitable, which appeared to conflict with either, he felt most easy to decline engaging in it. His business was small, and on one occasion he was brought under concern lest it should not prove adequate to his necessities; but his gracious Master condescended to show him that if he was faithful to his requirings, he should never want for food or raiment. "The language and impression was so clear," he says, "humbling my heart before Him, that I believed his word; and thereby proved that that faith of which He is the author, is the substance of things hoped for, the evidence of things not seen. My mind firmly and peacefully rested in it, as much as it would have done in an independent estate, although no change in my business very soon occurred."

Not long afterwards an opportunity presented for engaging in more extensive business, and he felt strongly inclined to embrace it, especially as that which he was then pursuing had been seriously interfered with by the war, so that it appeared doubtful whether it would support his

family. A secret uneasiness, however, attended his mind in reference to the change, and he remarks—"my doubts increased, and one day sitting in our religious meeting, it plainly appeared to me that though the mind may be able to compass much, yet beyond its capacity it cannot go. If all its energies are enlisted in the concerns of the world, and their pressure is as great as it is capable of bearing, the all-important work of religion must be neglected." These impressions made him afraid to risk his everlasting salvation for the sake of worldly emolument, and led him to the conclusion that it would be safer for him to decline the offer; and when this was done his mind was made easy, and he was able to repose in humble confidence in Divine Providence; "remembering," he says, "That the earth is the Lord's, and the cattle on a thousand hills, and He in inscrutable wisdom and kindness, will dispense what He knows we need." Subsequent events showed that if he had followed his own inclination and judgment on the occasion referred to, he would probably have become involved in great embarrassment and anxiety, and perhaps been disqualified for that service in the church which his Divine Master designed for him.

In the Twelfth month, 1811, he was married

to Deborah, daughter of Aaron and Abigail Musgrave. This union did not long continue —his beloved wife being removed by death in the Sixth month, 1815.

He had very clear openings into the character and qualifications of a minister of the Gospel, several years before he was called to the service himself. They produced the conviction that all who are rightly placed in that important office are made ministers by Christ, and that which they preach should be from the direct openings and communications of his Spirit. "These things," he says, "I was favored to see in the Light of the Lord Jesus, and at times I felt as if I could stand forth as a servant under his authority, to proclaim the glad tidings of life and salvation, and gather souls in the gospel net." Again he writes, "Neither the most extensively gifted nor those of the largest experience, have anything of their own to communicate which can really profit the people. All must reverently wait upon Him, without whom they can do nothing, and it is only as He opens the spring and causes it to flow afresh, that any, the least or the greatest, are authorized and qualified to attempt to minister to others."

With these convictions of the solemnity and importance of the work he was called into, and

prepared for by submission to the humbling power of Truth, he first appeared in the ministry when accompanying his mother and another female minister on a religious visit to New England, in the year 1817, in a sitting in a family where they made their home. His belief of his call to this weighty service was renewed and much strengthened by the public testimony of a beloved friend, when not long after he was brought under exercise at his own meeting, and on which occasion he yielded to the Divine requiring.

In the year 1820, he was attacked with yellow fever, and such was the violence of the disease, that there appeared little prospect of his recovery. "For several days during this sickness," he remarks, "the beams of the Sun of righteousness were entirely withdrawn, and the sentence of death seemed to have gone forth. All my former experiences were perfectly obliterated, and there appeared nothing left upon which I could ground my hope of happiness." After some time his confidence in Divine mercy was gradually restored—some passages of Scripture were opened, and the views he was again favored with of the humility and purity indispensably necessary for a minister and servant of Christ, raised the belief that the Divine Hand

was still at work. The language that perhaps "This sickness was not unto death, but for the glory of God," raised a further hope, that he was not cast off, but that the Lord would again have mercy, and that it would prove the means of preparing him more acceptably to come up in his service.

He was acknowledged as a minister in the Second month, 1822; and being preserved in a humble, watchful state of mind, depending upon Him who had conferred the gift, he was enlarged in Divine knowledge and utterance. Being careful to wait for the fresh putting forth of the Good Shepherd, his words were accompanied with life and power, rendering his ministry remarkably baptizing and edifying. He was often led to dwell in his public communications upon the importance of attention to the guidance and teachings of the Holy Spirit, exhorting his hearers, with much fervency, to yield obedience to the Divine will manifested in the secret of the heart, and showing with clearness that the pathway to peace and happiness, was through the operation of the Cross of Christ. His appearances in prayer though not frequent in our religious meetings, were very weighty and impressive, and when so engaged he evinced

much brokenness of spirit, manifesting his sense of the awfulness of that solemn engagement.

His first religious visit with a minute, was to attend the Yearly Meeting held in Baltimore, in the year 1823. From that time to 1854, he was frequently engaged, with the unity of this Meeting, in religious service. During that period, he visited all the meetings of Friends in our own Yearly Meeting, and with few exceptions, those constituting the other Yearly Meetings in this country, and some of them several times. In returning the minutes granted, on the completion of these visits, he frequently acknowledged with much feeling, that in the prosecution of them he had mercifully experienced from season to season Divine help, qualifying him to perform the services to the relief and solid peace of his own mind.

Being much redeemed from the love of the world, he was enabled to keep temporal things in their proper place, relying on the faithfulness of Him who had given him in early life the assurance he should not want for food and raiment. Although engaged in a business that depended for its success more than some others on close personal attention, yet he freely left it when called to go forth in his Master's service.

He felt a lively interest in the guarded reli-

gious education of the youth of our Society, and his services in promoting this important concern, were very valuable and highly appreciated by those associated with him in the management of schools.

He was a practical believer in the necessity of waiting for and relying upon the openings of Truth, to qualify for right decisions in the Church; and being endued with a sound discriminating judgment, he was much occupied and very useful in attending to the affairs of the Society, and he filled for a considerable time several important stations. In reference to the necessity of silent waiting as a qualification for religious service, he writes:—"There are many lessons to be learned in silence as well as in speaking; and to be brought into a state of child-like docility and obedience to the leadings of our heavenly Shepherd, seems to be the principal end of all the dispensations of his wisdom. The haughtiness of man must be laid low, and the Lord alone exalted in that heart which is prepared to be acceptably engaged in his service. In a state of deep humility and patient waiting upon Him, we become prepared to discern the motions of his Spirit, and in simplicity to yield compliance therewith. There is as much need to learn to be still and to know the

active, forward disposition of the human mind reduced to subjection, as there is to experience a willingness wrought to perform the Lord's will when it is manifested. He is a wise Master Builder, and if we abide under his preparing hand, He will fashion us into vessels and instruments for his use."

Being grounded by heart-felt conviction in a belief of the authenticity and Divine authority of the Holy Scriptures, the divinity of Christ, and the efficacy of his propitiatory offering for the sins of the whole world, he was brought under much concern and exercise, in consequence of the attempts to invalidate these all-important truths, and he believed it to be his duty to stand firm in the support of them. In common with many faithful Friends, at a later period he was introduced into much sorrow and anxiety, at the unsettlement manifested by many in profession with the Society, and viewed with great concern the efforts which the adversary of all good was insidiously making to introduce new views and practices, and draw away the members from a consistent support of our ancient doctrines and testimonies. He was frequently engaged under deep religious feeling to point out the consequences which must result from such departures; and earnest were

his exhortations to his fellow members to uphold the standard of Truth to which our early Friends were instrumental in gathering so many, illustrating by their holy lives and peaceful deaths, that they had not followed cunningly devised fables.

In the Twelfth month, 1824, he was married to Elizabeth Barton, who was at that time and until the close of her life, a highly esteemed minister in our Society. She was a true help-meet to him, and tenderly sympathized with him in his exercises and trials, strengthened and encouraged him in the performance of his varied duties, and shared with him in godly concern and care for the preservation and true welfare of their children. In the Eleventh month, 1861, his beloved and valuable wife was suddenly removed by death. This solemn event plunged him into deep affliction, but an undoubted evidence was mercifully given him soon after his bereavement, that her redeemed spirit was partaking of the joys of God's salvation; which, he writes, "Raised thanksgiving to the Lord my God, who had been with me all my life long, fed me and kept me unto this day, in the hope that He would still condescend to be with me, sustain my head above the billows, and keep me in the hollow of his Omnipotent

Hand, so that I may be enabled to fill up the measure of suffering and duty that He may still allot, and know all my sins to be forgiven, and my garments washed and made white in the blood of the Lamb, and be accepted at the last by my gracious Redeemer."

The shock given to his nervous system by this sudden and unexpected event, was great and irreparable. His sight failed rapidly, and it was not long ere he was unable to see to read or to write. To one whose mind had always been active, and who had accustomed himself to employ much time in the use of the pen, or in the perusal of works congenial with the tone of his thoughts and feelings, this was a privation keenly felt. But as he was thus cut off from some outward sources of mental enjoyment, his attention was more and more withdrawn from external things, and in reverent retirement centred on the inward manifestations of the Holy Spirit. In this deep introversion he was often brought into low places and close searching of heart; producing very humiliating views of himself, of his attainments in the way of holiness, and of his faithfulness in ocupying the gifts, and making a right return for the manifold mercies bestowed upon him. Not, as he said, that he found anything

laid to his charge, or that there was any known duty which he had refused to perform; but such was his sense of the frailty of human nature, and the awfulness of the soul, when unclothed of mortality, being ushered into the immediate presence of infinite and immaculate Purity, that he felt there could be no hope for him, nor for any, but as in immeasurable condescension, an undoubted assurance was granted of acceptance through that Saviour who died for poor lost man, and whose mercy covered the judgment seat.

Although much restricted by want of sight, and the continued though gradual decline of strength, from going far from home, he frequently attended different meetings in the city, and occasionally visited one or more in the country, at no great distance. It was always a source of satisfaction to him thus to mingle with his friends, to unite with them in waiting on the Lord, and in seeking for ability to render to Him acceptable worship in spirit and in truth. He was preserved in watchfulness over himself, and under an abiding concern that in his declining years he might do nothing that would bring a shade over the blessed cause he had so long espoused. His ministry, though not frequent, continued to be lively and weighty;

sometimes inviting the young to take the yoke of Christ upon them, so that they might secure the proper enjoyment of the things of this world, and a well grounded hope of admittance into the company of saints and angels hereafter; and calling on his fellow members not to rest satisfied with anything short of complete sanctification; that being grafted into Christ, the living Vine, they might be made fruit-bearing branches, and through the renewings of the Holy Ghost, bring forth much fruit, to the glory of God the Father.

In the flowings of gospel love towards his fellow men, and especially towards those of the same household of faith, he often expressed his fervent desire for their establishment and growth in the unchangeable Truth; on several occasions remarking he felt that if he had but bodily ability, and it was his Master's will, he could cheerfully go forth once more through the Society, to preach the glad tidings of salvation.

As disease took stronger hold of his system, his breathing became much affected, and in the winter of 1866–67, he was unable for many days together to bear a recumbent position, so that it was difficult for him to obtain refreshing sleep, or to procure rest for his weary frame. His suffering, which was often great, was borne

without complaint or murmur, often remarking that though he found the infirmities of the flesh as much as he could well endure, they were doubtless permitted in Divine wisdom, and were intended for his further refinement.

During his long confinement he continued to maintain a lively interest in the welfare of our religious Society, manifesting on different occasions the earnest travail of his soul that Friends might be drawn more nearly together in the love of the gospel, and be willing faithfully to support the doctrines and testimonies, which he believed the great Head of the church had raised up the Society to exemplify to the world. He was frequently visited by many of his beloved fellow members, ministers and others, and many precious opportunities were thus afforded for retirement before the Lord, and not unfrequently he was clothed with ability to minister to those present, as were others to speak in the language of comfort and encouragement to him. On more than one occasion he expressed his earnest desire that nothing might be said by any by way of commendation, nor, unless they felt Divinely authorized, speak as though his salvation was secured, for he felt that the watch and warfare must be continued to the end, if the crown immortal was through mercy obtained.

Notwithstanding these humble views of himself, and the care manifested not to presume on any past experiences, he on more than one occasion intimated that his gracious Master had given him an assurance that when done with time he would be admitted into everlasting rest.

During the time of holding the Yearly Meeting in the Fourth month, 1867, he was frequently brought under much exercise. The separation from his friends when thus gathered to transact the affairs of the church, a work which had long been dear and deeply interesting to him, was keenly felt; but was borne with patience and resignation. At different times his spirit was bowed in sympathy with his brethren, earnestly desiring that the various important subjects before the meeting, might be resulted under the authority of Truth, and rejoicing when he heard of seasons of Divine favor being granted to the assembly.

The gradual aggravation of the symptoms of his disease continued, there being increased feebleness of the circulation and almost constant difficulty of breathing. During the last few days of his life, he conversed very little, not only because the oppression made it difficult for him to speak, but his mind appeared to be fixed in the contemplation of the change

that awaited him, and in being fervently engaged to be found ready when the summons came.

His decease took place on the morning of the 12th of Fifth month, 1867; his redeemed spirit gently and peacefully leaving its suffering tenement of clay.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Testimony of Birmingham Monthly Meeting, held the 27th of First month, 1869, concerning our late friend HANNAH GIBBONS.

To commemorate the condescending goodness and power of our Heavenly Father in raising up from time to time, bright examples of Christian purity and meekness, and for the encouragement and instruction of those who are to follow after, we feel engaged to preserve a record of the life and experiences of our late beloved friend Hannah Gibbons.

She was the daughter of Joshua and Mary Pusey, valued members of London Grove Meet-

ing, Chester County, Pennsylvania; and was born the 8th of Second month, 1771.

In some memoranda of her early religious impressions, she writes: "Being made sensible of the visitations of our Heavenly Father's love, which were very precious to me, I was led to desire a continuance of them, and a sense was given me, if I did not strive to be a good child I should not be thus favored. As I advanced in years I was often tempted to deviate from the 'straight and narrow way,' and as often was brought under condemnation, though no one knew it, but Him who in mercy had administered it. After I grew to womanhood, I met with disappointments and cross occurrences which greatly humbled me, and tended to break down my strong will; so that I was as one chastened of the Lord; under which the language of my heart at times was, "Turn Thou me, and I shall be turned, for thou art the Lord my God." In this humiliating season it was given me to believe that my Heavenly Father would require me to open my mouth in his cause among the people; which was very weighty to me, and gladly would I have felt excused from such a prospect."

It was about the twenty-sixth or twenty-seventh year of her age that she first appeared as

a minister, whilst accompanying a Friend on a visit to the families of her own Monthly Meeting; in the course of which she says, "I felt constrained, I trust by the power of Divine Love, to bend the knee in my first appearance, and vocally to supplicate the Father of mercies for the blessing of preservation, and that He would be pleased to enable us, of the younger class, to be faithful unto Him. "After this," she continues, "I ventured to open my mouth a few times, and afterwards was favored, I trust I may say, with a degree of holy quiet."

In the year 1801, she was united in marriage with William Gibbons of Lancaster County, and soon after became a member of Sadsbury Monthly Meeting; by which she was, in 1805, recommended as a minister of the gospel. In relation to this important event, she says in her journal, "My mind being frequently brought under exercise, respecting my religious duty, and often, 'when I would do good evil was present with me,' it occasioned great conflict of spirit; but as there was a seeking for patience, the language of my heart at seasons, was, 'Thanks be to God who hath given us the victory through our Lord Jesus Christ.'" In the prosecution of her religious labors, she was frequently engaged in the arduous service of visiting families, both within

the limits of her own, and other Monthly Meetings. In relation to such visits, she writes: "Although attended by close and deep searching of heart, yet I may say my secret desire has been, to do the will of my Heavenly Father, without mixture of the creaturely part. Gracious Father! be pleased to keep me near unto Thee, lest while I am preaching to others, I myself should become a castaway."

During the year 1826, our dear friend passed through close trials, in the death of two sons and a step-daughter; a short time previous to the decease of one of these, (a son in his twenty-first year,) she had obtained a minute to visit Baltimore Yearly Meeting, and not feeling released from the prospect, she says, "Next day after his remains were laid in the silent grave, I left home, and although I parted with my dear husband under much trial, my mind was sustained in quiet trust, and that evening the language sweetly revived, 'Great peace have they who love thy law, and nothing shall offend them.'"

Under date of Ninth month, 1827, she writes, "In the morning my mind being exercised, I was drawn into retirement, and after some time, a comfortable feeling was experienced, wherein I remembered how it was with Jacob, when on

his way to Padan-Aram, he thus expressed, 'Surely this is none other but the house of God, and this is the gate of Heaven,' and a renewed covenant was entered into, that if He would be with me in the way I should go, He should be my God and I would serve Him."

Second month 28th, 1832. "I have passed a trying winter on account of the indisposition, and decease of my dearly beloved husband, which took place the 16th of last month; yet the time has not been spent without seasons of sweet consolation, which I trust have been afforded by the Author of all good: may I continue to commemorate His mercies."

Eleventh month 26th, she writes: "My mind having for a few days past been brought under exercise and trial, mental breathing was felt this morning to the God and father of my life, after which the consoling language was afforded, 'Leave the things that are behind in the hands of a merciful Creator, press forward, and as thou carefully eyes thy Guide, He will be with thee even unto the end, and give thee an admittance into his heavenly mansion;' at which my soul was satisfied, and this language arose, 'Blessed be the God of Jeshurun, who rideth upon the Heaven in thy help, and in his excellency on the sky.' May my soul bless his holy name."

Again, "these consoling words revived, 'I am He, and there is no other; I am first and last; thy sins have been washed away in the atoning blood of the Lamb.'"

After a visit to some who had violated the discipline of the Society, she writes: "The language of my heart often is, Oh! the weightiness of dealing with offenders in the spirit of meekness and wisdom, attended with desires, that it may not become a light matter to any so engaged."

Tenth month. "Prayers have ascended to the Father of mercies, that He may be pleased to pass by all my omissions and commissions, and that which has been too much in the mixture, and enable me to walk more consistent with the Gospel of his dear Son, Christ Jesus our Lord. Being fully sensible that any efforts to promote his righteous cause unaided by Him, will be fruitless and unavailing."

On recovering from severe illness, Ninth month, 1838.—"In the prospect of returning health my desire is to be so engaged as to be prepared for the clean linen pure and white, which is the righteousness of saints, and it hath renewedly appeared to me this morning, that those who are engaged in the Lamb's warfare, have many seasons of conflict and close prov-

ing to pass through: but I renewedly believe, that those who are endeavoring in sincerity to be members of the true Church, in the present day, will experience from season to season, that the power of the High and Holy One is over the power of the subtle enemy, in all his devices, and that He who can alone bruise the serpent's head, will in his own time, put the armies of the aliens to flight, and enable his suppliant seed to journey forward in the line of Divine appointment."

In the fore part of 1841, she removed to reside within the limits of Darby Monthly Meeting; in view of which she writes: "There are many causes for exercise; a deep scrutiny is often felt on my own account, and sometimes I feel almost overwhelmed. Holy Father! Thou who art strength in weakness, be pleased to guide and keep me, even unto the end of my pilgrimage, and not suffer the enemy of all righteousness to come in as a flood, for thou art able to cast him down."

1842. "It is a time in our Society wherein there is much cause for exercise to the living members; I believe there is a spirit at work which would draw some away from the spirituality of that, which they have once known, and many seem caught with it. Oh! that the

true burden-bearers may be sustained by the power of his might, who alone is able to strengthen them to bear the burdens of the present day, occasioned by a busy, active spirit, having found its way into our Society, tending to divide in Jacob, and scatter in Israel."

After making some visits to individuals, and distributing some religious tracts, services to which she was frequently drawn, she says:

"These comparatively small acts of apprehended duty, are humiliating, and I have earnestly desired to be preserved from kindling a fire in my own wisdom, and warming myself by the sparks thereof, lest I should have to lie down in sorrow."

1845. "I often feel the present to be a day of trial, yea, of much shaking in our Society; Be pleased, Oh! Father of mercies to continue to shake us, until that which is offensive to thee may be removed, and that which cannot be shaken may remain, and through the power of thy love, grow brighter and brighter; that the ever blessed Truth may shine more conspicuously among us as a people, even as in ancient purity."

1847. "The desire of my heart is, that those who have been captivated, and their spiritual vision dimmed, by leaning, as I apprehend, to

the natural part, may be willing to be searched and tried by the Light of Truth, and so humbled as to be prepared to unite with their friends, who are endeavoring to support our once favored Society, on its ancient foundation."

Never having felt her present residence a settled home, in the Seventh month, 1848, she removed to West Chester, whereupon she became a member of this Monthly Meeting. The language of her heart upon this prospect was: "'Send out thy light, and thy truth, Oh! Lord, and let them lead us,' guide us according to thy blessed will in this weighty prospect." Previous to removing her certificate, however, she visited in gospel love, Ohio Yearly Meeting.

In the Third month, 1848, she attended three of the meetings in Philadelphia, of which she says, "In all of them it seemed my place, according to my little ability, to suffer with the suffering seed in silence: I believe there is a desire in many to hear words, and I fear in some, through an unsanctified zeal, to express them; Oh! what darkness does a lifeless ministry bring over a meeting, and heavy burdens to the living members."

In the eightieth year of her age, our dear friend set out, with the sanction of her Monthly and Quarterly Meetings, to visit the meetings

of Redstone, Salem, and Shortcreek Quarterly Meetings, branches of Ohio Yearly Meeting; of which she says: "In the course of this journey, my mind was often secretly drawn forth in tender solicitude on behalf of our dear young Friends, and frequent opportunities occurred to encourage them not to look outward, but to have their minds turned inward, to the alone Source of help and strength, whereby they might come to experience an establishment on the Rock which never faileth."

At several different periods of her life, our beloved friend was engaged in visiting prisons, and prisoners, most of the latter being under sentence of death for murder. "After one of these visits," she writes, "Oh! how my mind craved that they might be redeemed from all iniquity, and brought into a state of acceptance in the Divine sight, remembering that the mercy of the Most High, covers his judgment seat." In the eighty-third year of her age, after being engaged in religious service in her own meeting, she says: "On my return home, I was beset with doubts and fears, lest there had been a moving in the awful work without sufficient evidence of its being a Divine requiring, under the exercise whereof, I could appeal to the Searcher of hearts, '*Thou knowest* I have *never*

ventured to speak in thy name, without believing it to be required by Thee, unfit and unworthy as I am;' after which my mind became more quiet, in believing that these conflicting, searching seasons, were designed for my deepening in the root of life."

On another occasion after attending a funeral, she says: "It was a serious time, wherein the necessity of being ready for the like solemn change, was deeply impressed on my mind, and it seemed best for me to call the attention of the people to this all-important concern; and Oh! may I, on every succeeding occasion, when apprehending myself called upon to speak in the name of the Most High, let the solemn query come close home, is 'Woe unto me if I preach not the Gospel?'" On completing her eighty-seventh year, she writes again, "Oh! the weightiness of speaking in the name of the Lord! It has felt increasingly awful to me of latter time."

In the First month, 1857, she was taken ill. At different times during this illness she expressed, as follows: "I think I feel no condemnation; I have had many struggles, many secret conflicts, known only to Him, who knoweth the secrets of all hearts. My way of getting along has been a little way—a one

talent—but as that has been improved, the penny has been given. I think I feel an assurance, that the Arms of Mercy are open to receive me."

On the morning of Second month 10th, she requested her children to sit down in her chamber, and after a little silence, she said, "My aspirations on your behalf have been frequent and fervent,—indeed I may say you are the children of many prayers; but, as 'No man can redeem his brother, or give to God a ransom for him,' I want each of you to seek the Truth for yourselves. If you live, you will have many conflicts, many trials, and may at times be ready to conclude you are forsaken,—seasons of this kind our permitted for our refinement, and self-abasement; but 'He who knoweth our frame, and remembereth we are dust,' will not suffer his seeking children to be tried above what He will enable them to bear,—His name is a strong tower, whereunto the righteous run, and find safety." At another time, "It is the *hidden* life the enemy seeks to destroy, and is unwearied in his endeavors, but what a mercy it is, that 'He that is in you, is greater than he that is in the world.' I have lived many days, and experienced many conflicts, and though I have done little *for* the Truth, if I have been

preserved from marring it, it is of his mercy in whom is all our strength."

After a time of deep exercise, she continued, "It was brought to my remembrance, that the candlesticks in the Lord's house, were to be made of *beaten gold;* implying that the work of preparation for his service must be *thorough.*"

On hearing of a Friend being exercised in the Select Yearly Meeting, on the subject of silent, reverential waiting, and recommending it as one of our peculiar privileges, she said, "It did me good to hear it; Oh! this is what we want as a Society, silent waiting before the Most High! This *wordy* spirit which is among us, I don't know what it will come to; and yet, I would not check the lisping of a babe in Christ Jesus."

Alluding to the Yearly Meeting, she said: "I think I saw with undoubted clearness, that if Friends gathered under feelings of reverence, and holy fear, and if what was expressed was under the same holy influence, it would have a tendency to gather; but if the wisdom of man gets up, striving to do a great deal, it will make scattering work; it is only that which comes from above can gather there. Oh! that the great 'I am,' may govern."

Eighth month, 2d. "And now being so far

recovered as to be able to sit up, the frequent breathing of my spirit is, to the Father of Mercies, that He would be pleased to keep me from evil, in thought, word, or deed; feeling increasingly the need of watchfulness unto prayer, that I may be preserved from bringing dishonor on the blessed Truth." In her ninety-first year, she writes: "The present is a day of close trial, and searching of heart to those, who are concerned for the welfare of our religious Society, in its present unsettled state; yet a hope at times arises that as those who are concerned to maintain it on its ancient foundation, keep steadfast, through Holy Help, *there will*, in the Lord's time, be a gathering unto them, and our poor Society be favored with increasing settlement, and know an arising, as in ancient beauty."

Eleventh month, 1860. "Being renewedly made sensible that we cannot preserve ourselves, the excellency of retiring often, to wait upon the Lord for the renewal of our strength, was impressively brought before me, attended with desires, that not only the beloved youth, but we who are more advanced in life, might be frequently in the practice of it."

In the fore part of 1862, she was again taken ill, and her recovery appeared doubtful. At one time she said: "I think it is an awful thing to

die; I have often looked over the leaves of my life, and think I may say, I feel nothing in my way, which is surely of the Lord's mercy; sometimes I seem left to myself, and then I cannot so well bear my sufferings. As day and night succeed each other in the outward creation, so do they in our spiritual experience; patience seems sometimes almost ready to fail, and there is scarcely any ability to ask for more; at other times, (I hope it is not too much for me to say,) I am comforted with heavenly good, and the promise, 'I have graven thee on the palms of my hands,' &c., is remembered to my consolation."

On recovering from this illness, she writes: "It is unexpected, and not desirable to me to be even thus far restored to health and strength; yet crave to be preserved in patience, 'till He who giveth life is pleased to take it.'"

In her ninety-third year, she paid a visit to a military encampment; of which she says: "After passing a season of close exercise in the prospect, I went in company with other Friends, and saw such as were willing, or at liberty to gather round us; and although sadness covered my spirit on beholding them, yet I was favored to get through the weighty service to my humbling admiration; may all the praise be given to Him, to whom alone it belongs."

"About this time," she writes, "Feeling my mind exercised, and tried with doubts and fears, lest I may through inadvertency, have cast a stumbling block in the way of any, the secret breathing of my spirit is, that more carefulness, more watchfulness, even unto prayer, may be maintained, that so more purity of heart may be experienced; and may'st Thou, Oh! Father who art in Heaven, condescend to be a light to my feet, and a lamp to my path, and enable me to follow Thee whithersoever thou art pleased to lead me; 'Cast me not off in the time of old age, forsake me not when my strength faileth.'"

On the 27th of Second month, 1864, she had a slight paralytic affection, by which she was mostly confined to bed the remainder of her life; a period of more than four years. When in much pain she said, "If these 'afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory,' what a mercy it will be. My great desire is, to wait the Lord's time, and that I may not cast away the shield of faith."

During the late war, she remarked: "This grievous war is very distressing to my feelings; brother arrayed against brother. Oh! how often do I desire that the Lord would turn the hearts of the people to himself, even as a man turneth

a watercourse in his field; that wars and fightings may cease, and peace be restored to our once peaceful land."

She alluded to the comfort of having religious sympathizing friends to visit her, but desired more and more to be in the quiet, saying: "I love the quiet habitation." "I have remembered, 'whom the Lord loveth he chasteneth;' I seem chastened, but I trust it is all in mercy, for my refinement and purification; and if I am only ready for the call, it will be through the mercy of God in Christ Jesus." She spoke, as she frequently had done, "Of the privilege of attending religious meetings, and greatly desired our young people might value these opportunities, that they might embrace the visitations of Heavenly love and mercy, and regard them with reverence and holy fear." Again, "I often think at the close of the day, whether it has been spent in a manner consistent with a disciple of Jesus Christ; I think it is my daily desire to live, so as to have the approbation of Him who seeth not as man seeth."

When suffering from great distress, she said: "Why am I so long detained here? may I be strengthened to bear all, as I ought. Not my will, Oh! Lord, but thine be done; be pleased to revive my faith."

Third month, 1867, feeling unusually weak and prostrated, she said: "It seems an intimation to prepare for the close. May the Lord sustain me unto the end, and my dear children also." Subsequently, on parting with one of her children, she revived the language: "Farewell my dear child, do not let the good things of this life choke the better seed. Perhaps I may never see thee again. My hope and trust is in Jesus Christ my Saviour."

She passed the winter of 1867–68, in better health than usual, but often suffered from weariness and nervous restlessness, particularly at night. Her desire for patience, to wait the Lord's time for her release, was often expressed, as also her blessings recounted; a deep and almost abiding sense of her own unworthiness attended, and the expression that she had nothing to trust to, but the mercy of God in Christ Jesus, was frequently repeated.

Our valued friend was diligent in the attendance of meetings, and useful in the administration of the discipline, to a very late period of life. In meeting, her solid deportment was instructive; her ministry sound and edifying. In social intercourse she was remarkable for Christian courtesy, and kindness towards all; cheerful in spirit, patient under affliction, clear

in judgment, preserved in great humility, she was green in old age; and the influence of her gentle spirit was comforting to others.

During her last illness, (of just one week,) her mind wandered at times, but had intervals of brightness throughout. At one time she said, "She hoped her 'Iniquities and shortcomings would be forgiven, and remembered no more.'"

When suffering from pain and oppression, she desired to be "preserved from a murmuring spirit," and enabled to adopt the language: "Though He slay me, yet will I trust in Him."

On Fourth-day night, she supplicated: "'Thy kingdom come, Thy will be done,' *forever*, and *forever, and forever.*" The belief being expressed, that when the summons came, it would be joyful to her, she replied: "I think I may say I have a hope that when done with the things of time, I shall be admitted into the 'assembly of the just of all generations.'"

At another time, "Oh! Lord, my only helper, keep and preserve my soul, I pray Thee, lest after all I have known of Thee, I slide, as many have slidden, from the path of thy holy commandments." Fifth-day, the last of her life, was one of great weakness and suffering; she expressed much, but articulation had become so difficult, little could be understood. In the

evening she said something about being released, and "Why do I linger," and a little after, "I am such a poor creature." Her strength was now fast declining, and about eleven o'clock in the evening, her weary, waiting spirit was gently released from its suffering tenement, and we cannot doubt, was permitted to enter that rest so often longed for.

She deceased the 2d of Fourth month, 1868, in the ninety-eighth year of her age, and sixty-third of her ministry.

"Blessed are the pure in heart, for they shall see God."

A Testimony of the Monthly Meeting of Friends of Philadelphia, concerning THOMAS EVANS, *a minister deceased.*

BELIEVING that encouragement and instruction are often administered to those who are striving to walk in the strait and narrow way, by becoming acquainted with the conflicts and Christian progress of those, who through obedience to Divine Grace, have been enabled to overcome their spiritual enemies, been made useful in the Church, and finished their course with joy; and with a hope of inciting others

to embrace the merciful visitations of the Holy Spirit, by which alone, true happiness can be secured in this life, and enduring felicity in that which is to come, we are concerned to preserve some memorial of our late beloved friend Thomas Evans.

He was the son of Jonathan and Hannah Evans, late of this city, and was born in Philadelphia, on the 23rd day of the Second month, 1798.

From a memoranda which he left, penned, as he says for his children, in order that their perusal might be "an incentive to them to give up *all* in the morning of life, and not be contented with half-way work," it appears that while young in years he was made sensible of the manifestations of Divine Love, tendering his heart and drawing him to Christ his Saviour; whereby, he says, he "was at tim filled with heavenly peace and serenity."

When about six years of age, he was greatly affected under the ministry of a woman Friend, then on a religious visit at the meeting of which he was a member. He says: "My heart was contrited and broken, and my tears flowed so fast and full, that I was hardly fit to go into the street when the meeting broke up." Retiring to his room when he reached his father's house,

"there," he adds, "I poured out my tears and my heart in prayer to my Saviour, and felt such joy and peace, that I wanted no outward food." "The effect of this merciful visitation lasted for a considerable time. I endeavored to avoid all evil, loved to be alone, and to read the Scriptures and other good books, and to be with good people; and was for a time, almost daily favored to feel the love and peace of my Saviour flowing into my heart."

Being of a quick and lively disposition, he was readily interested in many of the amusements and vain pursuits which are so attractive to youth, and in his keen enjoyment of them he lost much of that tenderness and sense of the strivings of the Holy Spirit, with which he had been repeatedly favored; and thus the close watch over his words and actions, which he had felt to be required, and had in good measure been enabled to maintain, was given up, and the renewed pleadings of the monitor within, were disregarded. "Had I," he says, "kept under them, and continued my watchful and careful guard over my thoughts, words and actions, it would have been well for me. But the levity of youth, and the temptations of the cunning adversary, were busily employed to draw me out into vanity and folly, and from that inward

retirement and waiting which I had known. For want of obedience, they gradually prevailed, and I lost the covering of Divine fear and love, which had been a defence and a strength to me in resisting evil; and so I was more easily approached by temptation, more readily overcome by it; and by degrees I lost much of the precious state I had known. I became the victim of the delusive snares of my soul's enemy, and fell into sin, from which, through the mercy of my Redeemer, I had known what it was to be in good measure preserved."

His religiously concerned parents watched over him with anxious solicitude; and he speaks of the check which "their reverent gravity and exercise" had on him, even when no words were spoken;" but he "too little regarded their Christian counsel and commands." He observes: "Many were the changes I experienced as I grew up; sometimes broken and tendered in spirit, longing to be made a partaker of heavenly good in as great measure as I once had known; and then again so strongly tempted to vanity and sinful indulgence, and so often overcome thereby, that I seemed to lose all power of resistance, and was led captive at his will by my soul's enemy; though preserved from any scandal or reproach. But my long suffering

Creator did not wholly forsake me. I felt the sharp reproofs of his Spirit for my wrong-doing, and at seasons bemoaned myself, and the thraldom in which I had involved myself, concluding I should hardly ever be brought out of it; and then again, under fresh powerful awakenings, I would make a stand against my follies, and be cheered and animated by hope of entire redemption."

During his apprenticeship he underwent much inward exercise, and endured many spiritual baptisms, having a clear sense of the purity enjoined by the religion of Christ, the frailty of human nature, and the impossibility of taking a single step in the way of regeneration, except by being obedient to the Divine will inwardly revealed. "Surely," he says, "I have cause to commemorate the sparing and forbearing mercy which continued so long striving and pleading with me, and again and again offering to bring me out of all my entanglements, and enrol me among the Lord's children. Nothing short of boundless and undeserved compassion and love, could have borne so long with me; and if I have known anything of being washed and forgiven, it is all of Grace, not for any good word or work in me."

In the twenty-third year of his age, less than

two years after having commenced business for himself, he left home to travel as companion with George Withy, a minister from England, then on a religious visit in this country, and accompanied him to a large part of the meetings in Ohio and the Southern States. "We travelled together for about four months," he says, "in much harmony and love, and a bond of friendship was formed between us, which continued unbroken as long as he lived. He was to me a nursing father, and I regarded him with an affection almost filial." He also travelled at different times as companion to other ministers, both of his own Quarterly Meeting, and those from England, who, within a few years of that time, were engaged in visiting the meetings of Friends on this continent.

During the commotions and difficulties in our religious Society, which preceded and followed the separation from it, of a large number, in 1827, he was actively engaged in exposing the unsound opinions of those, who (having imbibed sentiments at variance with the doctrines held by Friends, respecting the authenticity of the Holy Scriptures, the deity of Jesus Christ, and the atonement made by him on Calvary for the sins of mankind), were disseminating those sentiments throughout the Society,

thereby producing controversy, disunity and divisions amongst the members. Having been made a practical believer in these fundamental truths of the gospel, his pen was often employed in pointing out the errors of the leaders in that defection, and in defending the Society from the imputation cast upon it, of having, at any time sanctioned the Socinian opinions promulgated by them. Though comparatively young in years, he shared with those on whom rested the heat and burden of that day of trial, in the grief and deep concern produced by witnessing so many who had grown up in membership with Friends, leaving the christian faith of the Society, and seeking to satisfy themselves with a professed belief in the sufficiency of the Light within, while rejecting the atonement and mediatorial offices of the Son and Sent of the Father; and earnest were his endeavors to convince them of their error, and commend the truth to their acceptance.

In very early life he was impressed with a belief that it was the design of his Heavenly Father to call him to the work of the ministry. "When about fourteen years of age," he says, "As I sat in our meeting, one First-day morning, my heart was greatly tendered and broken under a fresh sense of the Lord's presence and

power, and I literally wet the floor where I sat, with my tears. While under this extraordinary manifestation of Divine mercy and compassion to a poor worm, my mind was impressed with a belief that it was required of me to stand up and utter the words 'Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' I could scarcely believe that such a thing could be called for from a child like me, and reasoned it away as only an intimation of what might perhaps at some future day be my duty; and though my exercise of mind and tenderness continued to the close of the meeting, and the words were again and again on my lips, as though I could not withhold and they would break out, yet I went away without saying anything." The impression that he would be called to this line of service was renewed again and again in after years, with the conviction that he must give up to the baptisms necessary to prepare him for that solemn work. But, though his belief was confirmed by communications addressed to him by several of the Lord's servants, he felt himself unwilling, and as he thought, unprepared therefor. In reference to this, he remarks, "For want of greater watchfulness and a closer abid-

ing with my Heavenly Guide, I did not become established in the good I knew, and felt no growth in Grace as I ought to have done."

While accompanying two women Friends on a religious visit to the meetings of Friends in Virginia, in the year 1832, he first ventured to speak in the ministry, but though sensible that want of obedience to this Divine requiring was a great hindrance to his growth and establishment in the Truth, he remarks, "Afterwards, giving way to reasoning and discouragement, I did not again appear [in this way] for some years."

In 1834 he was married to Catharine Wistar, daughter of John and Charlotte Wistar, of Salem, New Jersey. In 1837, at the request of the Meeting for Sufferings to visit Charleston, South Carolina, and look after some property in that city belonging to Friends and under the care of that meeting, he embarked in a steamer for that port. On the voyage they encountered a storm, which continued so long and with such violence, that most if not all on board gave up hope of being saved. During this time of awful suspense in the apparent near approach of death, his disobedience to the pointing of duty in relation to the work of the ministry pressed heavily upon him. "My unfaithfulness," he says, "in

this particular, came closely before me, and I covenanted with my Heavenly Father, that through his holy assistance, if favored to get safely home, I would endeavor to be faithful to his requirings, and serve Him more fully and entirely than I had done. It was a memorable season, never to be forgotten. Death seemed to most on board to be inevitable; to all human sight there was no hope of our being saved; but in the marvellous condescension of my Heavenly Father to his poor, frail, unworthy child, He was pleased to bear up my mind with a secret evidence that we should not be lost, and though I scarcely dared to yield to the thought, yet it lived in my heart through all our peril, and I was strengthened by it to make great efforts to keep our vessel from sinking, and by example, and words of encouragement, to animate my fellow passengers, soothe their anguish, and induce them to renew and continue their exertions, when they would have given up in despair." They were mercifully enabled to reach a sheltering port without loss of life, but the severe labor he underwent at the time, injured his spine so greatly, as to bring on an attack of prolonged illness, and he never entirely recovered from the effects of it.

Some time after his return home, he went to

New York, and in a meeting of Friends there, the same woman Friend under whose ministry at his own meeting he had been so powerfully affected when a child of but six years of age, rose with the text, "Offer unto God thanksgiving; and pay thy vows unto the Most High;" and, he remarks, "She in a memorable manner applied it to some, or *perhaps one*, present, with a pertinence and adaptation to my case, which, had I not known it to be impossible, might have led me to conclude she had been informed of what had passed in my mind on ship-board."

Notwithstanding these repeated evidences that the call to the work of the ministry, which he had long felt, and to prepare him for which he had undergone many and deep baptisms, was still extended, he yet hesitated to give up in faithfulness thereto. "I felt myself so deficient in many respects," he says, "such a poor frail one, that I shrunk from the prospect, and was ready to conclude it could never be; I should never again give up to speak in the way of ministry." Some time after, however, being on a visit to its distant meetings under appointment of the Quarterly Meeting to which he belonged, he was enabled to resign himself in obedience to the requirings of his Heavenly Father, speaking occasionally a few words both

in meetings and in families, and he says, "I found comfort in a state of lowly, humble dedication to the Lord's will."

Keeping in this watchful state and waiting to know more thorough preparation for exercising the gift he had received, he grew therein, and was recorded as an approved minister in 1844. His health continuing to fail, soon after this he removed with his family to reside in the country, where he remained four years, and on their return to the city to live, they became members of this Monthly Meeting.

During his residence in the country, he was liberated by the meeting to which he belonged to pay a religious visit to some of the remote meetings of Friends in Pennsylvania, which, though in very feeble health, he was favored to accomplish to the satisfaction of Friends, and to return with the reward of peace. He also obtained a minute to visit the Half Year's Meeting in Virginia, and some of the meetings belonging to it, which he performed to satisfaction. These were the only times he was from home on religious service with a minute; his malady, which for a time produced partial paralysis, and was accompanied with great nervous prostration, rendering travelling very

difficult, and such services appear not to have been required of him.

Impressed with the conviction that all gospel ministry must flow from the immediate influence of the Holy Spirit, preparing those on whom this gift has been bestowed by the Head of the church, for its right exercise, and directing when and how to speak to the people, he was concerned to wait for and minister under this qualification, that he might thus be made instrumental in gathering souls to Christ. His labors in this line were fervent, and he was often engaged to call his hearers away from the love of the world, or a mere lifeless profession in the Saviour of men, to the regenerating power of his Spirit manifested in the heart, and to obedience to its teachings and guidance.

Although called but little from home in his labors as a minister, much of his time was devoted to the service of the church; and he was exemplary, even when under the pressure of great bodily weakness, in the diligent attendance of meetings for worship and discipline. Being firm in the belief that the latter, as well as the former, were instituted in Divine wisdom, and that the welfare of our religious Society depends much upon an upright maintenance of the excellent rules and regulations adopted by

the church, in the same spirit that had originated them, he was concerned that departures from our religious testimonies, or deviations from moral rectitude, should receive seasonable care; and that offenders should be labored with in the meekness of restoring love. Referring to his being frequently prevented from regularly assembling with his friends for the performance of Divine worship, he observes: "Feebleness and indisposition often interfere with my regular attendance of meetings, though I think it right to make *great exertion* to go, and sometimes the effort is trying and wearisome to the flesh, yet the reward overbalances this. Where we are providentially hindered from going to our religious meetings, it does not necessarily follow that we will be deprived of communion with our Father in heaven through his dear Son, nor of worshiping Him in spirit and in truth. He graciously regards the fervent exercise and travail of the soul to draw near to and feel after Him, and owns it at times in the solitary chamber, as well as in the public assemblies for worship. We, as a people, need more of this daily, fervent, silent introversion and waiting upon God; whereby our strength would be renewed, and our hearts more weaned from

the world, and ability received to serve our God with reverence and godly fear."

Believing that the faithful members of our religious Society, at its rise, as well as others since that day, by obedience to the manifestations of Divine grace, had been enabled fully to embrace the doctrines of the Gospel as recorded by inspired penmen in the Holy Scriptures, to promulgate them, and to exemplify their blessed fruits in their lives and labors; he was very solicitous that the members in the present day should become more generally acquainted with the approved writings of those faithful men and women, who had left behind them records of their labors in word and doctrine for the promotion of the cause of truth and righteousness in the earth. To afford an opportunity for this, he joined with his brother William, who was similarly concerned, in editing and publishing under the sanction of the Meeting for Sufferings, two works of fourteen and four volumes respectively, which were widely circulated throughout the Society. In reference to the latter of these he says: "The engagement has, I hope, been profitable to my own mind; impressing it afresh with the inestimable value of a religious life, and the support and consolation those are favored with upon a dying bed, who

had endeavored to live in the fear and love of God. The dedication of my time and small abilities to a service, which I hope may prove a means of promoting piety and virtue, when I am removed hence, has afforded me peace."

As a parent, he was earnestly and affectionately engaged to bring up his children in accordance with the restraints of the self-denying religion he professed; the living virtue of which he had tasted and found to be productive of safety and peace. Convinced, not only by precept, but also by practical experience, that the testimonies which Friends have held from the beginning against the vain habits and manners of the world, are in accordance with the precepts of Christ and his apostles, he was concerned that his family should maintain that plainness in dress and address, and that non-compliance with the corrupt customs of those around them, which are consistent with our religious profession, and become the followers of the meek and lowly Saviour of men.

Being a firm believer in the unchangeable character of the doctrines held by our religious Society, and that, whenever sincerely embraced and obeyed, they would continue to call forth the same testimonies against the evils which abound in the world, and enjoin the same self-

denying practices that had characterized its faithful members in every generation since its rise, he greatly mourned over the many departures from a firm support of those testimonies and practices, by many, even among those in influential positions throughout the Society. In reference to this, he remarks: "It is a time when many are forsaking some of those precious testimonies which it pleased the Lord to lead our early Friends into, and for the faithful maintenance of which, some of them suffered deeply. The Scripture language of thou and thee to one; the avoidance of all fashionable compliments and insincere language; the disuse of the vain fashions and customs of the world, and carefully observing a plain, simple and inexpensive mode of living, all of which the ancient Friends were Divinely led into, are now represented by many as of little account, as no part of Christian duty, and by some are even derided and condemned as sectarian and notional. It is deeply painful to see these things, and the fruits to which they lead; many running out into the ways and fashions of the times, changing with every change; while the tenderly visited minds of the young are puzzled and perplexed, and they are ready to say, mourning, 'Who shall show us any good?'

While sorrow covers my heart in the view of these things, which seem like standard-bearers turning back in the day of battle, and deserting their banners, I have had to believe that the Lord will take care of his own cause and truth; and though many of these unfaithful ones may wholly run out and make shipwreck, and the Society become much reduced in number, yet the Lord will preserve a remnant true to himself and to his truth, through all the reproach and trials they may have to endure, and cause them to stand in greater purity and integrity; and they will be as an ensign lifted up for others to rally to, so that in days to come there will be a gathering to the standard of ancient Quakerism. For I am firm in the persuasion, that the precious principles of Truth will not be permitted to fall, nor standard-bearers be wanting, to uphold them before the nations. Happy will it be for such members, who, in an honest and good heart, maintain them in all their integrity, not in word only, but in their whole lives and conduct."

His natural disposition and intellectual endowments, chastened and regulated by the sanctifying operation of Divine Grace, made his company particulary attractive, especially to the young, in whose welfare he manifested a

deep interest; and likewise enabled him to enter into sympathy with those in affliction, to whom he many times had a message of comfort and encouragement. Being much confined to his home by indisposition, these messages to the afflicted were often communicated by letter, and we doubt not, the hearts of many were consoled under their affliction, and their faith strengthened by this attention to what he felt to be his religious duty.

His house and heart were ever open to receive and entertain the many who sought his society, whether for counsel or other assistance; and in social intercourse with his friends, his conversation was instructive and peculiarly engaging.

The injury of his spine having produced a chronic affection of the heart and lungs, he was often greatly prostrated thereby, and his life apparently threatened with speedy termination. In the spring of 1860, his illness was so severe, accompanied with paroxysms of acute pain and difficulty of breathing, that hope of his surviving many days was given up; and, on one occasion, his family was gathered around his bed, expecting to witness the termination of his life. But after lying some time in a seemingly dying state, he revived, and intimated that he believ-

ed he should be again raised up from this low condition. Alluding to this, he says: "I had been much humbled and brought low in spirit during my illness, which I felt was good for me, and the refining operation of the Lord's furnace was felt, yet not without a precious sense often granted, that He was near, and his Arm underneath and around. At the solemn moment when my beloved family were assembled around my bed to see me depart, the eternal world was brought into near view with its awful realities, and I felt that only the boundless love and mercy of my Heavenly Father, through his dear Son, could prepare me for and give me admission there. That love I was permitted to feel near and flowing in my heart, and to enjoy its preciousness; but after waiting some time in this favored state, I thought I saw clearly that there were further conflicts and exercises to be endured, and other services to be performed, and that it was the Divine will that I should not die now, but suffer longer in the body, though in a [more] enfeebled state of health." After a confinement of some months he again was able to mingle among his friends, but it was evident the recuperative power of his constitution was inadequate to restore the energy wasted by disease, and frequent slight relapses gave

warning that, though marvellously lengthened out, the time of his sojourn would be short.

In reference to his continued indisposition and frequent suffering, he remarks, "Though I daily endure much bodily affliction, yet through Divine kindness, it is made wonderfully easy to me, so that I often feel, even in the midst of it, that a song of praise is due to my God, and that these are indeed but light afflictions—if at all worthy to be called so—and if Grace is but given me patiently to bear them as an obedient and submissive child, they will be sanctified as a means of preparation for the heavenly rest which shall be revealed hereafter."

During the late war, in common with other faithful Friends in this country, he was brought under much religious concern, that the testimony to the peaceable nature of the religion of Christ, and consequently against all warlike measures, should be inviolably maintained by Friends everywhere. He entered into near sympathy with those among us, who were liable to be called into military service, and as opportunity presented, he was zealous in endeavoring to encourage them, and to strengthen their hands in acting consistently with the religious profession they were making. When any of the members of this Yearly Meeting were brought under

suffering on account of this righteous testimony, so far as he was able, he took an active and willing part with his fellow laborers in efforts to have them relieved; and was frequently engaged in correspondence with some of the heads of department at Washington, on this account; thus contributing to the remarkable extension of favor to Friends, which many of our members experienced in that time of trial.

Referring to the commotions and alarms which often agitated the public mind, while the dreadful scenes of the war were taking place, he observes, "During these times of great excitement, I found it best to labor after inward stillness, and endeavor to draw near to the footstool of Divine mercy, and quietly wait there; and in my little measure, I may say that I found the name of the Lord to be a strong tower, and that those who run into it are safe. There is no other stay and consolation in times of deep trial, like this. God is indeed a very present help in trouble. O! that I and all mine may so live in his love and fear, that we may have Him for our friend and protector, and daily —yes, many times a day—strive to draw near to Him in earnest prayer."

During the winter of 1867–8, his weakness and inability to take exercise increased, and

early in the spring he was entirely confined to his room. So often had he partially recovered from similar attacks of sickness and pain, that his family and friends entertained strong hope that he would again rally, and be once more raised up to engage in the many domestic, social and religious duties, in which he had long been accustomed to take part. But from the first of his confinement to his chamber, he was impressed with the belief that he should not leave it again, and that the time was near when he would be released from the sufferings and cares of life. This he expressed on several occasions, and frequently in arranging for transacting business necessarily engaging his attention, reference was made to the probability that his time would be short. In seasons of great suffering his faith and confidence were sometimes brought very low, and he was much humbled under a sense of the greatness and thoroughness of the regenerating work, necessary to prepare the disembodied spirit to stand in the presence of the Almighty Jehovah, and be accepted in the Beloved. But his trust and hope were in Christ Jesus his Saviour, who was near to sustain and comfort him, and to whom he was enabled to commit the keeping of his soul in well-doing, as unto a faithful Creator and Redeemer.

The following is the last of his memoranda, and is without date, but probably was made not long before his death:

"I have been humbled this morning, under a fresh sense of my many short-comings and transgressions, yet not without hope in the Lamb of God, who taketh away the sin of the world, and has power to speak the cheering and consolatory words, 'Be of good cheer, thy sins be forgiven thee.' I trust amid my manifold frailties, there is a holding fast to the foundation. Even when the little bark is firmly anchored to the Rock, the tumultuous winds and waves will toss and sorely threaten it; but if the cable which fastens it to the anchor of Holy hope, is that living, all-conquering faith, of which Jesus Christ is the only Author and Giver, the vessel will not be shaken loose or lost. In our daily avocations and intercourse with the world, there often arise trials and temptations which agitate and ruffle the mental current, but where the soul is anchored on Christ, it is the surface only that is disturbed, and when the flurry subsides, the anxious mind is often given to see, that underneath in the deep recesses of the heart, the stream of heavenly love and allegiance has been steadily and calmly flowing onward and upward to the gracious Author of all

good. May the abounding mercy of the dear Redeemer animate me to watch and pray more earnestly, against all that would agitate or disturb unprofitably, even the surface of the mental current, which should ever tend towards heaven and things Divine."

His disease affected his breathing so much, that it was often difficult for him to engage in conversation, though he frequently made an effort to manifest by brief, affectionate and interesting remarks, that he entered into the feelings of those around him. But it was evident that his mind was much withdrawn from the perishable things of this world, and his attention fixed on the things which belong to salvation, and the glorious realities of the heavenly inheritance prepared for those who are washed and redeemed.

On the evening of the 19th of the Fifth month, as he retired for the night, he remarked, that "Twice during the day before, he had been favored with most precious seasons, and the comforting assurance had been granted, that if he should be taken hence, he would be admitted into the New Jerusalem."

On the 21st he had a violent paroxysm of oppression, accompanied with great prostration, which it seemed doubtful if he would long sur-

vive. When so far relieved as to be able to speak, he said to his children who were gathered around his bed: "I do not seem to have a great deal to say to you, my dear children; it is not because my love for you has abated, but I have told you heretofore. It is only by unreserved obedience to your Saviour that you can grow up in the truth. I have prayed for you many times, and nothing would rejoice me more in this life, than to see you dedicated, body, soul and spirit, to Christ, and to the promotion of his cause."

His strength continued to fail, and the difficulty of breathing was often so great, that his sufferings were very severe; but through all, there was neither impatience nor murmuring. He willingly complied with the wishes of the physician in regard to the use of the remedies prescribed, and expressed his gratitude whenever a little relief was afforded. At one time he remarked: "I feel an assurance that through Divine mercy I shall not be cut off; but it is for nothing that I have done, for I feel myself a poor sinner; but all through mercy."

On the 22nd, to an observation respecting his Saviour being near to him, he replied: "I could not have borne all the sufferings I have passed through, had not his arms been underneath."

The struggle for breath continued, and throughout First-day, the 24th, the suffering attending was very affecting to witness; though those who were around him endeavoring to minister for his relief, were consoled with a precious sense that He, who saw meet to permit these pains of the body, was present, bearing up the purified spirit above the conflicts of the perishing tabernacle, and sustaining and comforting him as he passed through 'the valley of the shadow of death.'

A short time before the close, the oppression passed off, there was a cessation of all suffering, and without struggle or sigh he quietly breathed his last.

Testimony of Goshen Monthly Meeting, concerning DAVID COPE, *deceased.*

THIS, our late beloved friend, having gone to his grave in a full age, like as a shock of corn cometh in in his season, and his memory remaining precious amongst us, who have at many seasons been animated and refreshed by his baptizing gospel labors; now under a deep sense of the loss the militant church has sustained by his removal, and desiring to awaken and incite

others to a like faithful dedication to the same blessed cause; we feel engaged to bear our testimony to the power and efficacy of that Divine Grace that visited him in his youth, and through obedience to the manifestations whereof, he grew to the stature of a strong man in the Lord; who preserved him to the end a faithful and zealous supporter of the principles, testimonies, and practices of the religious Society of Friends, in their ancient simplicity and purity.

He was the eldest son of Abiah and Jane Cope, of East Bradford, in Chester County, Pa., and was born the 24th of 1st month, 1787.

His parents were earnest and exemplary members of our religious Society; his mother being for fifty years an acceptable minister, and his father for many years a worthy elder in the church.

They were concerned to bring up their children in the fear of the Lord, endeavoring to instil into their minds in very early life a love of religious retirement. They also inculcated by precept and example, the frequent reading of the Holy Scriptures, and patient waiting for Him who hath the key of David to open and unfold them.

Thus our beloved friend, under the judicious and watchful training of his parents, with the

Divine blessing upon their labors, was preserved from following after the follies and vanities of this world, and became increasingly animated with the hope of obtaining that peace and consolation, to which the votaries of this world are strangers.

As he advanced to manhood he was brought under many very deep and closely proving baptisms, preparatory to entering upon the solemn and responsible work of a gospel minister. His first appearance in that line was in his own Monthly Meeting, in the 25th year of his age.

Being careful to wait for a renewed call to every succeeding service, and humbly relying upon the Dispenser of the gift, he was thereby preserved from running out into words without life and power, which tends to the wounding of the spirits of the faithful and discerning. He was acknowledged as an approved minister in the year 1814, being in the twenty-eighth year of his age; and continuing with fidelity and meekness to occupy the talents received, his gift was enlarged, and he became in early life, and continued to advanced age, an able minister of Christ; his ministry was sound and edifying, being in the demonstration of the Spirit and of power.

In 1826 he was married to Deby, daughter

of John and Mary Philips, of East Whiteland, soon after which he became a member of this Monthly Meeting, and so continued till the time of his decease. His beloved wife, who had some years previously been received into membership on the ground of convincement of our religious principles, proved not only a true help-meet to him in his religious exercises, but a worthy elder and faithful laborer in the church.

He was a useful member of Meetings for Discipline, and was concerned for the right ordering of the affairs of the church; uniting with a sound and discriminating judgment, a pervading sense of inability to promote the glorious cause, but by careful watching at the gates of wisdom.

His ministerial labors were much confined within the limits of Philadelphia Yearly Meeting, of which he was a member, to visit the different branches of which he had minutes on various occasions from his Monthly Meeting, expressing its unity and concurrence with him therein; and in the year 1852 he paid a religious visit to nearly all the meetings then composing Ohio Yearly Meeting; having the unity and concurrence of the Monthly and Quarterly Meetings to which he belonged.

His carefulness to wait for a renewal of right

ability to minister, was evinced during the last named visit, when, at a large appointed meeting, he was silent till near the close, when he arose and said he felt no qualification to preach; and hoped he never would presume to enter upon that sacred service without renewed authority.

Of this journey he kept no written account, but from what has been received it appears that although it was a time of peculiar unsettlement in that land, yet his straightforwardness and artless simplicity, and diligent attention to his Master's business, seemed to make way for him in the minds of all classes.

In a letter written during this time he says, "I think the Master's loving kindness and power have been over me, qualifying to discharge my duty faithfully in his holy sight; and I think Friends have in some places been solemnized together in the fellowship of the gospel of peace; although I often am deeply sensible, that I can of myself do nothing that will promote the blessed cause of truth and righteousness, but by the Spirit and Power of Him who hath called me into his work and service."

Besides the visits performed as above alluded to, he was diligent in attending neighboring Quarterly and other meetings; and being tho-

roughly grounded in the truth as ever held by Friends, he regarded with much concern and anxiety any departure in doctrine or practice from the ancient standard, and stood as an upright pillar through the various and peculiar trials that befel our Society during the last forty years of his life.

His concern for the young and rising generation was strong and fervent; and very often during the course of his ministerial communications did he address them in the most affectionate and persuasive manner; encouraging them to bow their necks to the yoke, and take up the cross, and come under the government of the Prince of Peace, that thus they might become fitted and prepared to fill up their proper stations in this life, and in the end, to join the angelic hosts on high, the blessed inhabitants of the new Jerusalem, and unite in the song of Moses and of the Lamb.

In language similar to this would he often be drawn forth towards the young people, his heart being made to overflow with Divine love towards them; so that he has been heard to say that on such occasions his spirit was all alive on behalf of these; and his commending them to the care of Israel's unslumbering Shepherd,

was often an occasion of heart-tendering and contrition.

We wish in no wise to extol the creature, but to magnify that Power by whose Grace he was what he was, and who raised up and qualified him to be a dignified instrument in his holy Hand, and for the encouragement of others to submit to the like cleansing baptisms, and thus be formed into vessels of usefulness in their day and generation.

For several years during the latter part of his life, he labored under much bodily infirmity, but was very persevering in getting out to meetings until his last illness.

This was of eleven weeks' continuance, during which he did not express much relative to his situation, but sufficient to evince that the Stay of Israel was his unfailing refuge; saying at one time, he had built on a sure foundation; at another, "I have faith in my God that He will deliver me in his own time, and receive me into the mansions of glory." "He is my alone dependence for my life and my salvation."

On the 24th of 9th month, 1864, he quietly passed away, being in the 78th year of his age.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Memorial of Kennett Monthly Meeting, concerning WILLIAM WALTER, *an Elder, deceased.*

"GATHER up the fragments that remain that nothing be lost," was the command of our blessed Saviour when personally upon the earth;—and we feel concerned to preserve some account of our dear friend, that others seeing his good works, may also be brought to glorify our Father who is in Heaven. "By the grace of God I am what I am," said the Apostle Paul, and our beloved brother was enabled, near the close of his long life, to bear a similar testimony. The same Divine Grace which made him what he was, is also able to make us who are left behind, heirs of the same blessed inheritance, as we are made willing to submit our hearts to its wonder-working power.

William Walter was the son of Joseph and Elizabeth Walter, and was born in Kennett, Chester County, Pennsylvania, the 16th day of Twelfth month, 1783.

It appears, from accounts received, that in very early life, by yielding to the restraining power of Divine Grace, he manifested a guarded care over his conduct and conversation; and

was thereby preserved from many of the temptations and snares incident to youth; and could testify in after-life from living experience, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." He was deprived by death of the tender care of an affectionate mother, before he was eight years old; and often alluded to that period as one in which serious impressions were fastened upon his mind, causing him to cleave closely and lean confidingly upon Him, who proved his staff through a long life, and we reverently believe, crowned his end with everlasting peace.

In the 29th year of his age, he was married to Margaret, daughter of Robert and Martha Lamborn, to whom he was a faithful and affectionate husband; and in the education of his children, endeavored to keep them in plainness and a line of conduct consistent with our religious profession; being often concerned to impress upon their minds, as well as the youth more generally, the propriety and advantage of faithfully supporting these Christian testimonies.

He was much concerned that our members should steadily attend all our religious meetings, and often mourned over the absence of those who permitted their worldly concerns to

prevent them from assembling with their brethren for Divine Worship near the middle of the week. In one of the meetings for Discipline, at Parkersville, near the close of his life, he said, he felt willing for the encouragement of his fellow members in the faithful attendance of mid-week meetings, to mention how it had been with himself. In his early years he felt constrained, under a sense of religious duty to attend week-day meetings. In pursuance of this, he started in harvest time on foot, for his meeting some miles distant, and when about half-way there, a voice sounded in his mental ear, "What will thy creditors say if they see thee neglecting thy business and going to meeting?" He was much troubled by this, for he was loaded with debt. He turned to go towards home, but the impression of duty was so strong that he turned again and pursued his way to meeting. It was a remarkably favored season. After he sat down it was clearly shown him, that the intimation he had heard was a temptation of Satan, and if he would be faithful to his religious duties, his Heavenly Father would take care of him, and provide for him. He was so fully convinced of his duty, and so sensible of the precious reward of faithfulness, that he was careful through the remainder of his life not to

allow any thing but necessity to prevent his attendance of week-day meetings: and he declared with thankfulness, that, "his Divine Master had fulfilled to him all that He had promised, and more."

Having early in life submitted to the yoke of Christ, and being thus rightly prepared for service in the Church, he was, when comparatively young, appointed to the responsible station of Elder; and continued to perform this service to the satisfaction and comfort of his religiously concerned brethren through the remainder of his life. He possessed a meek and gentle spirit, sound judgment, and long tried experience, having largely partaken of the trials attending the difficulties in the Society in 1827, and since that period borne a faithful testimony against the innovations of principles and practices with which our beloved Society has been assailed.

He felt a deep interest in, and love for the dear young people, kindly speaking to and concerning them whilst in health: and in his last sickness, the travail and exercise of his spirit still turned towards them. Some of his expressions on his dying bed were preserved, from which the following extracts have been taken. To one of his grand-sons he said: "I want thee

to be a Quaker, a true, good Quaker. Read the writings of early Friends; see how they were made willing to give up the follies and vanities of this life. Oh! the concern I feel for the youth, that they might be willing to give up their whole heart to serve so good a Master: and I do know they never will have cause to regret it. His peace far surpasses all things this world can give, and to do his will hath a sure recompense." At another time, he said, "O, how my spirit does yearn over the youth, that they may be made willing to make an early surrender, giving up the follies and pleasures of this world for a better and more enduring inheritance! The Lord loves an early sacrifice. His fear is the beginning of wisdom, and none will ever have cause to repent of serving Him, who gives peace that this world can never take away, neither can it give it. Encourage the youth in reading the writings of our early Friends, that they may become better acquainted with the doctrines of our Society. It is to the youth we must look for a succession. Our testimonies are not to fall to the ground, although there may be but few to uphold them." Again, he said: "The youth do die, the middle-aged may, and the aged must:—and nothing is of greater importance than the salvation of the

never-dying soul. 'What does it profit a man if he gain the whole world and lose his own soul?'"

On one occasion addressing his children, he said: "What a comfort to have my dear children about me at this time; you are very kind, and how much I have for which to be thankful; but there is a work no one can do for us, and how very important to have that work accomplished before sickness comes, when the sufferings of this poor tabernacle are as much as we are able to bear, and indeed more, without his holy help. Oh! holy Father, enable me patiently to bear all my sufferings, and make me resignedly to say, 'Thy will be done.'" Again he said to them, "I have never desired great things, either for myself or my children,—a little with contentment is more than great gains, and a contented mind a continual feast. I have been comforted to see some of my children who have been disappointed in their worldly prospects, bearing cheerfully what has befallen them, not murmuring at things they cannot control; and I do believe if you keep your places, you will be cared for, and yet see there is wisdom in the dispensation, however trying to the natural part."

At another time several of his children were

sitting beside him quietly, thinking he was sleeping, when looking around the room he remarked, "I wanted to see who were here: so precious has been the feeling I was made sensible of: the presence of the Most High, and forcibly reminded of the promise, that where the two or the three were rightly gathered, no matter where, He would be with them; and He has been with us at this time. What sufferings the flesh is heir to, may be borne; 'But a wounded spirit who can bear?' Through adorable mercy I am favored to feel no condemnation for sin. I trust in his mercy. What are my sufferings in comparison to his who died for us all? who bore the sins of the whole world upon Him, and in the depth of agony cried out, 'My God, My God, why hast thou forsaken me?'. 'Greater love hath no man than this, that a man lay down his life for his friends.' The growth of religion is a gradual work; first the blade, then the ear, then the full corn in the ear. We cannot attain to any degree of religious experience in our own will, or way. We will realize a growth only as we yield to that heart-changing, purifying power of Divine Grace, which brings into subjection the natural man, and begets new desires, and as new-born babes desiring the sincere milk of the Word,

grow thereby unto the stature of a young man in Christ, a strong man, yea, as pillars in the Lord's house which go no more out."

On Seventh-day afternoon, the 6th of Fourth month, with clearer utterance than usual, he said: "If faithful, we have the promise of an hundred fold in this life, and in the world to come life everlasting. 'Wide is the gate and broad is the way that leadeth to destruction,' &c., 'and straight is the gate and narrow is the way that leads to life everlasting.' I have a hope and trust that through mercy I have been permitted to enter the straight gate; 'Not by works of righteousness which we have done but through mercy He saveth us:' all through mercy." At another time, "I have no greater joy than to see my children walking in the Truth; may they be more faithful than I have been, and escape my mistakes; and remember there is no way to the crown but by the way of the cross."

"I have been much favored with quietness and peace since coming to my bed:—more so than many weeks back, when I passed through a long season of desertion and strippedness, without being able to realize that quietness and peace that I longed for; but his own time is the right time: may patience have its perfect

work. His will, not mine, be done." "What a mercy to have our sins go before-hand to judgment. I have not seen when the end will be; but it is not far off; and I have a hope to join her who has gone before, and entered that rest where trouble and suffering can never come." After suffering from oppression and difficulty of breathing, he raised his hands and feebly ejaculated, "Oh, that I had the wings of a dove, that I might fly away and be at rest," but quickly added, "Not my will but thine, O Father, be done."

After desiring that simplicity, quietness and good order might be observed at the time of his funeral, saying, that he had endeavored to set a good example of plainness and moderation in all things; he expressed the wish that his coffin might be plain, and everything consistent with our profession:—and giving a few more directions, he added, "I now feel done with all worldly affairs." Having fought the good fight and finished his course, he was gathered as we reverently believe, like a shock of corn fully ripe, into the Heavenly garner of rest and peace. He died the 7th of Fourth month, 1872, in the eighty-ninth year of his age.

Memorial of Bradford Monthly Meeting, concerning SAMUEL COPE, *a Minister, deceased.*

"THE memory of the just is blessed;" and believing that a record of their experiences and exercises, produced by the operation of that Divine Power, which made them what they were, has often proved as a brook by the way side, to many a weary traveller Zionward, we feel that it may be right to put forth a short testimony concerning our late beloved friend, Samuel Cope.

He was the son of Abiah and Jane Cope, and was born at their residence in East Bradford township, Chester County, Pennsylvania, the 28th of the Second month, 1789. His parents were valuable members of this Monthly Meeting; his mother being an acceptable minister over fifty years, and his father faithfully filling the station of elder, and both careful to restrain their offspring, and bring them up in the nurture and admonition of the Lord. Their faithful labors in this respect, were evidently blessed in a remarkable manner.

In early life he manifested a strong and resolute disposition, but submitting his neck to the yoke of Christ, he grew in Grace as he grew in

years, and became a useful and exemplary member of our Monthly Meeting.

At the age of thirty-nine, his friends thought it right to place him in the important station of elder, which position he filled to their satisfaction. After passing through many conflicts and baptisms, he apprehended himself called upon to speak in our religious meetings as a minister; and in the year 1835, was duly acknowledged as such.

In reference to this period of his life, he remarked in a letter to a friend, "I was ready to conclude I never should overcome my spiritual enemies; but I resolved not to leave off imploring help of Him, who I believed was able to help me. I had a little faith to believe, that his Grace would give me the victory if I took heed to it; but I could not dispel the darkness and doubts, which at times made me feel very sad, as I saw that it was not by works of righteousness which I had done or could do in my own will and strength, that the cloud and want of clearness of spiritual sight could be removed, but that if I was delivered out of this condition it must be of his mercy, by the washing of regeneration and the renewing of his Holy Spirit. I felt very desirous I might do nothing against the Truth, but my mind was sometimes much

impressed in our Meetings for Discipline to speak in Truth's defence; and as I gave up to do what I believed was my duty, I felt peace of mind. Some time after, I felt much pressed in spirit to speak a few words in our meetings for worship, but tried to reason it away, thinking myself very unfit for that service, and then occupying the station of elder. But I became convinced, that nothing but obedience would keep me from condemnation, and I expressed a few words in one of our meetings for worship, after which my mind was calm and peaceful."

He was firmly attached from heartfelt experience and conviction, to the Christian Doctrines and Testimonies of our religious Society, as held and promulgated by its primitive members; and was often brought under deep religious exercise on account of attempts made to modify them. He believed them to be the doctrines of the Gospel as set forth in the Holy Scriptures, and was concerned that no departure from them should be sanctioned by the Body.

On a recent occasion, he publicly declared that, "The principles and testimonies of the religious Society of Friends, had been the religion of his education when young, that as his years and strength ripened to maturity, they became the religion of his judgment; and that

he could now, when the evening curtain of life was fast closing around him, bear his testimony that they emanated from that inexhaustable Fountain of Truth, which our Holy Redeemer declared would lead and guide its dedicated followers into all truth."

He several times, with minutes expressive of the approbation and unity of his friends, visited the Yearly Meeting of Ohio; and on one of these occasions, nearly all the meetings composing it. He also visited, with minutes, three other Yearly Meetings on this continent; all the meetings in our Yearly Meeting,—many of them several times,—and as an evening sacrifice, he paid a last and memorable visit to the members and attenders of the several branches of this Monthly Meeting. To some among whom he labored on that occasion, it is believed to have been a season of renewed Divine visitation. After this visit was accomplished, he expressed that he felt much peace and comfort in having performed it.

This last service in the cause in which he had so long and faithfully labored, was accomplished a short time previous to his death.

In his worldly affairs he set a good example of moderation; he was concerned to live within the bounds of his circumstances, and careful

not to permit business engagements to interfere with the discharge of his religious obligations.

He was remarkable for uprightness and integrity; singleness of purpose and total absence of duplicity in demeanor and expression were distinguishing traits in his character. He possessed a good memory, was kind, generous, and social in his feelings, and being gifted with a mind of large capacity, his society was attractive. It may be truly said of him, that his house and heart were always open for the entertainment of his friends, and particularly such as were travelling in the service of Truth.

His public ministrations, especially towards the close of his life, were often of a very searching character: "Not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power." He was often drawn forth in affectionate concern for the youth, exhorting them to yield themselves in the morning of their day to the restraints of the cross of Christ, and thus become helpers in promoting the cause of Truth; frequently reminding them, as well as others, that their faith should not stand in the wisdom of man, but in the power of God.

Our object is not to extol the creature, but to magnify that Divine Grace, through faithful

obedience to which he was enabled to serve the Lord in his generation, and finally, we reverently trust, to receive the Crown immortal, which fadeth not away.

He was very diligent in attending his religious meetings, often under circumstances which would have deterred many from making the attempt.

Although of a strong constitution and usually favored with good health, about ten years before his death, he became almost blind, so as to be unable to go about (except on his own premises) without an attendant; or to read or write; privileges which he had greatly enjoyed. Notwithstanding this was a severe affliction, he did not complain, but bore it with Christian submission and cheerfulness. His general health being good, he did not let his dimness of vision deter him from performing such services as he felt required of him, or from attending his religious meetings and visiting his friends. It was after this affliction occurred, that he attended Ohio Yearly Meeting the last time, and visited the meetings composing it.

In the Third month, 1871, he had an attack of sickness accompanied by a partial paralysis, from the effects of which he became unable to articulate clearly, and his bodily powers were

greatly prostrated. Upon being asked respecting his prospect of recovery, after a solemn pause he replied; "I feel that I am an old man, almost worn out, and nearly done with this world, and I think I would be willing, if consistent with the Divine will, to close my blind eyes, never again to be opened in mutability; but I desire to be resigned." And when asked what his feelings were in view of the awful change which seemed approaching, he replied, "I find nothing in my way, as I believe my sins have all gone beforehand to judgment, and been forgiven me through the mercy of God in Christ Jesus our Lord; and I feel that I can honestly adopt the language, 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me also a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only but to all them also that love his appearing.'"

And on another occasion he said to a friend who sat by his bedside: "I can say as my mother did on her death-bed, 'The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me be-

side the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for his name sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff, they comfort me.'"

For some time his recovery from this attack appeared doubtful; but he gradually improved in health, and became able to go out again; his interest and concern for the cause of Truth remaining unabated.

He so far recovered as to attend religious meetings; and not long after he became able to leave his residence he entered upon the religious service of visiting the families of our members and others, to which allusion has been made.

He attended religious meetings on the three days immediately preceding his last attack of illness, in all of which he was engaged in the ministry. In the Monthly Meeting which occurred the 8th of Eleventh month, 1871, he encouraged those who felt called upon to labor in the Lord's vineyard, to be faithful, though they should not see the fruits of their labor; quoting the passage, "Be ye steadfast, immovable; always abounding in the work of the

Lord, inasmuch as ye know, that your labor shall not be in vain in the Lord."

The last meeting he attended was a neighboring Monthly Meeting, which occurred the 9th of the month, wherein, after a season of very solemn quiet, he arose with the words of the Psalmist; "Before I was afflicted, I went astray, but now have I kept thy word;" acknowledging it had been good for him that he had been afflicted, saying, "In faithfulness hath He afflicted me;" and in great brokenness and tenderness of feeling, he dwelt on the usefulness of afflictions, if rightly received, in softening the feelings of the natural man, and bringing his will into subjection to the Divine will.

After meeting, he appeared in a very peaceful state of mind, expressing great thankfulness for the kind attentions of his friends, who manifested much concern for him on account of his bodily infirmities. His sweet, patient and happy state of contentment, seemed to evince a preparation for being unclothed of mortality, and receiving the wedding garment. On the afternoon of that day he was attacked with paralysis, and after a few hours of acute suffering sank into a state of apparent unconsciousness, which continued until the afternoon of the 11th of Eleventh month, 1871, when he was quietly

released from this state of probation, and we are comforted in believing, his redeemed spirit was gathered to the fold of rest and peace; aged nearly 83 years, a minister about 36 years.

A Testimony of Haddonfield Monthly Meeting, concerning JOSEPH SNOWDON, *deceased.*

WE deem it to be our duty to issue a brief testimony concerning our late beloved Friend Joseph Snowdon, to record our sense of the loss we have sustained by his removal, the esteem and regard we have for his memory, and his religious exercises and care amongst us; also to exalt the power and efficacy of Divine Grace, by submission to which he was made a living member of the Church of Christ, and prepared for service therein; filling the important station of an Elder in our religious Society for over thirty years.

He was deeply concerned for the preservation of a rightly authorized ministry amongst us, and as a faithful watchman, was often engaged to caution and guard the flock against the introduction through this door, of unsound doctrine, and crude, speculative, religious sentiments, with other innovations, tending to un-

dermine the faith of the Society, and to lay its original testimony waste.

He was also as a tender, nursing father in the Church to many, taking them by the hand, and helping the rightly concerned forward in the right way; thus evincing that he was an Elder indeed, worthy of double honor, laboring and travailing for Zion's welfare, both in word and doctrine. He was one who lived in the sense, feeling, and enjoyment of that he made profession of, and was qualified not only to travail and suffer with the seed, but also at times, from a living sense of the arising of the Word of Life, the true spring of all right ministry, to declare from his own experience, "the Lord reigneth!" Of this our beloved Friend and worthy Elder, we believe it may be said, as he lived, so he died, "in the Lord;" and the concern is felt that his example may animate us, who are still left behind, to walk by the same rule, and to mind the same thing, following him, as he followed Christ.

A few nights previous to his decease he remarked to one of his children, that eighty years seemed a long time to live, but nothing in comparison to eternity. That he believed there was nothing in his way, but he felt that he had been an unprofitable servant, and that not by any

works of righteousness that he had done, but in great poverty of spirit, he believed, through the mercy of God in Christ Jesus, he would be saved. On the afternoon of his death, just before the close, he was heard to say in a faint voice, "Where is thy sting?" We reverently believe that the language has been found applicable to this dear Friend, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

He died on the 15th of the Eighth month, 1873, being in the eighty-third year of his age; and his remains were interred in Friends' burying-ground at Haddonfield, on the 19th of the same month.

Memorial of Frankford Monthly Meeting of Friends, concerning HANNAH A. WARNER, *deceased.*

SHE was the daughter of Charles and Rebecca Allen, and was born in Philadelphia, on the 22d of Ninth month, 1814. The early training and watchful, restraining care, and the consistent example of these pious parents, were doubtless largely instrumental in preparing her mind

for so full an acceptance of pure gospel truth, as she was favored afterwards to experience, through the leadings and teachings of the Spirit of her dear Redeemer; and she retained a very lively and grateful remembrance of the labors of her parents to the close of life.

To an ardent and affectionate disposition there was joined in childhood a quickness of temper and a strong will; but she was early made sensible, as evinced in the following memorandum written in her fifteenth year, of her sinful condition, and the need of a change of heart. She thus writes; "I think I was about twelve years of age when my Heavenly Father condescended again to visit my soul. I became more attentive to religious things, and in the summer of my thirteenth year, I was so much aroused to see the situation of my wicked heart, that one night, I with many tears and under great agitation of mind, was enabled to make known to my dear mother, some sins I had committed when eight years of age, which hitherto she had not known. Oh! from what a burden is my heart released upon thinking that I was so helped, painful as it was, to make this known. From that time until this, I think I may say that the Lord has continued to visit and re-visit my soul. I have become more

attached to religious instruction, to going to meeting, and to the endeavor of attaining my soul's salvation. My heart has frequently been baptized under a sense of my many sins and great weakness. I long to enjoy the true peace which is from above, and to become one of the pure in heart. My sorrows have been frequent and many, though mostly known only to Him who seeth in secret. I have continued in this way progressing gradually in my attachment to those things which are above. Oh! that I may become as a fruitful vine in the vineyard of my God."

Thus it was, waiting upon the Lord, watching and earnestly wrestling for the blessing, that her spiritual building was laid upon the sure foundation—even Christ Jesus the Rock of Ages—the Alpha and Omega of the Christians' faith; whereby the world was crucified unto her and she unto the world. Yielding her heart to the transforming, purifying influences of the Spirit of the great Master Workman, whose will is our sanctification, she became even in youth an example to all with whom she mingled, of simplicity, straight-forwardness and faithfulness in the path of apprehended duty; characteristics which she retained in no common degree throughout her after life, and to which were

added as she grew in grace, the tenderness, humility and child-like nature of the mature christian.

She was much interested in the best welfare of the younger members of our religious Society; and from a sense of duty, entered upon the responsible position of teacher at Westtown, when she had just completed her seventeenth year. She continued in this interesting employment either at Westtown or in the Select School in Philadelphia, with but short intermissions, for nearly ten years. Her sense of the responsibilities resting upon her, and of the need of Divine help to perform her duties aright, is set forth in the following memorandum:

"Westtown, 8th mo. 11th, 1833. Our school has been very large, and for the dear and precious children over whom we have the oversight, my heart is often deeply concerned. I believe there are amongst them precious plants, but there are others who often cause heartfelt mourning and sorrow. But I am renewedly convinced that all that we can do will prove of no avail, unless attended by the Divine blessing, and that we ought to be more and more concerned to act in an exemplary manner, and also to seek to be able to put up our petitions both for them and for ourselves." Again under date

of 12th mo., 1837, she says: "It is a serious, and (may I not say) an awful thing to live and occupy the very responsible station I do—placed at the head of so many precious children, who are looking to me for example. I often say I know not what to call *little things;* every movement, word and action seems to me of importance. Truly vain is the help of man. May I be daily, *hourly* concerned to seek to the Lord alone for strength and wisdom to perform my duties. May his Spirit, which He hath promised should teach us all things, be my Guide and my Director."

On the 13th of 10th mo., 1841, she was united in marriage to our friend Yardley Warner, and became a member of Goshen Monthly and Whiteland Particular Meeting, Chester County, Pennsylvania.

Her home life was such, as might confidently be looked for from one dedicated to her Lord. She desired not great things for herself or hers, but with humility and godly fear did she go in and out before her family and her neighbors. In all things whereunto she was called, she bore her Lord's yoke willingly, and it was made easy to her—she learned of Him and found rest in service.

As a mother, she was faithful, watchful and

tender; keenly alive to her responsibilities, she discharged her duties with firmness and love, endeavoring not only to guide, but to guard her children, cultivating a freedom and intimacy with them, and tenderly devoting herself to their welfare.

It was her marked concern to cherish in them the earliest and faintest dawnings of a religious life, and she sought to bring them up in the Lord's fear, and consistently with our Christian profession; directing them to the Lord Jesus Christ as their Saviour, and to faithful obedience to the dictates of his blessed Spirit dwelling in them as their Guide and Comforter. Her counsel was early imparted to these to seek a reconciliation with their Heavenly Father for every deviation from his will, however small; thus impressing upon them both the beauty and necessity of a daily life of holiness before the Lord.

Enduring with quiet fortitude and cheerful resignation many close trials and provings of faith and patience, her daily life gave evidence that her affections were not placed upon the things of this world, but that whilst seeking first "The kingdom of God and His righteousness," she was permitted to cast all her cares and wants upon his watchful and sustaining

power. This she expresses in the following memorandum: "Sometimes when I feel tried at this uncertainty, [in temporal matters] it seems as if the answer was, 'Have not I cared for thee hitherto, and I will still care for thee. Keep quiet and leave the future with me.' Oh for ability to more faithfully serve so good a Master."

Previous to her marriage, her mind had been exercised on account of an apprehension, that she would at some time be called to the work of the ministry; and the following from her private memoranda, give evidence that many conflicts and provings were her portion; deep baptisms designed for her refinement and preparation for this solemn work. She says: "How earnestly do I frequently crave that his holy will may be done in me, and that He may be my leader and my feeder; and my staff to lean upon in the time of trial. And I am also often led to look forward to years to come, when it hath seemed to me I shall be called to labor and to perform a far more important work than any I have yet been engaged in; oh! that I may be found faithful to every manifestation of duty is what I earnestly crave." Of her first appearance in the ministry she writes: "7th mo. 16th, 1843. I have thought to-day that

it would be right for me, to pen in this little book some of my feelings and provings during the past three months. On the 4th day of the week, in our little meeting at this place, I felt it required of me to say a few words; and towards the close of the meeting, believing that my peace consisted in obedience, I yielded and repeated the following text: 'They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace.' I cannot say as many others have, that when I sat down I felt my peace to flow as a river, but that fear and awfulness were my portion, lest I might have done wrong; but I was comforted in feeling that had I not yielded I should have left the meeting under sad feelings of condemnation. In the afternoon the enemy was permitted sorely to buffet me, and many were my doubts and reasonings; yea, so overwhelmed was I that I was almost ready to say, I will never speak again. But this storm and conflict soon passed over and I was favored for some days with very peaceful, quiet feelings."

Under date of 1st month 1st, 1846, she thus writes: "At our little meeting on First-day last, I was enabled, I humbly hope, under right

authority, to relieve my mind amongst my friends of a burden that had long rested upon me, by exhorting to an increase of watchfulness; reviving the language of our Saviour, 'Watch ye, therefore, and pray always that ye may be accounted worthy to stand before the Son of man,' &c. My mouth hath been seldom opened of latter time, but I have, I believe I may say, often felt my mind brought under travail and exercise of spirit, and frequently matter has presented, which I have thought it might be right for me to spread before my friends; but as I have waited to feel the commission and authority to do so, it has gradually passed away, and I made to see that the time had not yet come for me to throw my burden upon them, but to bear it in secret before Him, who I trust had begotten it, and who alone in his own time, can open and none can shut. Oh! that we may all be preserved from taking the work into our own hands, but leave it with Him, who can cause the silent travail and exercise of spirit to avail as much, as the public declaration of it."

She was acknowledged a minister at Goshen Monthly Meeting in the 5th month of 1848, and became a member of this meeting in 1863.

During this interval important changes oc-

curred in her place of residence. In the spring of 1858, she removed with her husband to Mount Pleasant, Ohio, where they were usefully engaged in conducting Friends' Boarding School until the year 1861, when they returned to Pennsylvania, and settled within the compass of Uwchlan Monthly Meeting, thence removing to Germantown in the spring of 1863.

In the exercise of her gift Hannah A. Warner attended with minutes, the Yearly Meetings of Ohio and Indiana, likewise most of the Quarterly, and many of the Particular Meetings within the limits of Philadelphia Yearly Meeting. She was also repeatedly called into the weighty service of visiting families.

A sense of human incapacity for rightly addressing the Most High in prayer, and for preaching with that ability which alone can gather to the Lord Jesus Christ, was so impressed upon our beloved friend, as to work great watchfulness over her own spirit, that she should not venture upon the exercise of any privileges she might have as a minister of the Gospel, except under the immediate drawings, and renewed qualifying power of Him, who, reigning supreme over His own cause, has declared, "My glory will I not give to another." And yet so close and constant were her walk

and communion with the Father of Spirits, that she was largely made use of to declare publicly "the way of life and salvation,"—laboring by precept and example, for the cause of righteousness, not as those who "have no ruler over them," but as "they that must give account." Her great carefulness not to go in advance of her Guide, was a marked feature of her religious character. "Most fully and cordially," she writes, "do I believe that a secret fervent travail and exercise of spirit, for the best welfare of the flock, will avail more than many words, much reading and teaching, even of a religious nature, unless such is strictly under the authority, and constraining and restricting influence of the unerring Spirit of Truth. I hope I am a full believer in the all-powerful and convicting influence of the Grace of God; and therefore I believe it is right for us, when we feel the inward travail of soul for others, to be willing to bear it silently, until He who knows best what His children stand in need of, sees fit to unseal the stopped lips, and to bid those who have been as it were dumb, to speak."

Her attachment to all the doctrines and testimonies of the Society of Friends was deep and ardent; she held to these from a real experience of their value to the Christian pilgrim, and

not from tradition; and because she saw in them a conformity with the records of the Holy Scripture,—believing that what we are called upon as a people to uphold and maintain, is not a new doctrine or revelation, but primitive Christianity, and a return to the apostolic faith and practice.

The following memoranda from her diary and some of her letters, will best discover the earnestness and depth of her concern on some matters of vital importance:

Mount Pleasant, Ohio, 1859. "I want not to be an idler either in body or mind, but to be found at all times 'not slothful in business,' either temporal or spiritual, but 'fervent in spirit, serving the Lord.' Ah! there is no joy like that which results from faithfully and fully serving our dear Lord and Master."

1st mo. 2nd, 1870. Upon returning from meeting, she thus wrote; "Oh! how desirable is it that we should, in our gathered assemblies, know more of that deep indwelling of spirit, that fervent travail and exercise for the arising of the pure Seed of Life into dominion in our midst, which would keep down this creaturely activity, and beget that alone which is of His begetting."

2d mo., 1870. "This is indeed a day of great

liberty in many ways, and we have much to feel on behalf of our dear young people, who are tempted and tried, I believe, oftentimes more than some of us know. May we, who are placed as watchmen and watchwomen on the walls, be renewedly qualified to watch over these, for good, and to lend a helping hand in the right way."

3d mo. 17th, 1870. "It seems to be a day wherein the Seed, the pure, living Seed, is in suffering; pressed down as a cart with sheaves; and I believe the members of the true Church are called to go down into suffering with it, and to be willing so to abide and endure, as long as the dear Master may see meet, remembering the language of the dear Redeemer, 'In your patience possess ye your souls.' Ah! this patient indwelling of spirit, this willingness to suffer and to wait His time, being very watchful lest, like poor Uzzah, we put forth a hand unbidden to stay the ark,—this is, it seems to me, what is called for at our hands."

3d mo. 15th, 1872. "The trials of the present day are so peculiar, and so few of the faithful fathers and mothers left to aid in bearing the burdens, that we are ready to exclaim, 'Who is sufficient for these things?' Well, if our sufficiency was of ourselves, we might indeed

cast away the shield; but this is not so; He worketh by few, or by those who have no power, and He hath promised that if we ask we shall receive. Oh! then, let none of the Lord's faithful servants give back in the day of battle, but casting away all confidence in their own strength and wisdom, seek earnestly to be clothed upon with that strength and that wisdom which are from above; that thus nothing of the creature may be exalted, but all be done to the glory and honor of Him who was never foiled in battle, and whose eye of tender compassion is upon his faithful little ones; 'To them that have no might He increaseth strength.'"

3d mo. 31st, 1872. "'When He giveth quietness who then can make trouble?' I feel thankful, I trust, for a little feeling of quietness mercifully vouchsafed this day. Ah! this must be waited for; we cannot command it; neither can we in our own natural wisdom understand the precious truths of the gospel. It is only as they are revealed to us by that Holy Light, which if followed, and implicitly obeyed, will open to us in his own time and way, one after another of these solemn truths. 'I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Oh!

may my precious children, my dear husband and myself, becomes as babes in Christ! fed, taught and led by Him alone."

To one naturally so active, the weakness and suffering attending declining health, and the privations connected therewith, were no small trial of faith and patience; and it was instructive to witness during the closing years of the life of our beloved friend, as her strength failed, the exercise of her spirit that she might be enabled to endure all with cheerfulness and resignation. It was also a season of close self-examination, wherein she was earnestly engaged to know a preparation for the solemn change that she felt might not be far distant. Under date of 11th mo. 24th, 1867, she writes: "The pins of the poor tabernacle I feel are beginning to give way, and I desire that as this is the case, I may know more and more of having 'A building of God, an house not made with hands, eternal in the Heavens.' Ah! true it is that the greater aim of our life should be to know our day's work to be keeping pace with the day, that thus in the end, the answer of 'Well done' may be ours, and we be permitted to 'rest from our labors' and to know through adorable mercy an entrance granted into the abodes of everlasting rest and peace."

In the 12th month, 1871, she became increasingly indisposed, and though the acuteness of the attack passed off, she continued from that time in a precarious and feeble state of health, occasionally rallying a little, but was only able after this to attend meeting a few times. Her feelings during this period may be gathered from letters written at intervals:

1st month 19th, 1872. "For a few days last week, I felt myself drawing nearer to the borders of the grave, a very solemn and awful feeling, and one calculated to produce close examination and bring us to the dear Saviour's feet, on whose mercy we can alone depend."

5th month 7th, 1872. "I desire to leave the future with Him who doeth all things right, and by watchfulness unto prayer, have a humble hope, that through adorable mercy, unmerited mercy, I shall be permitted in the end to enter into that rest prepared for the redeemed. For those near and dear to me left behind, my heart feels deeply; but I can do no other than commit them to the keeping of Him who can care for them beyond all human care."

On the 30th of 6th month she attended meeting for the last time, and was engaged in fervent supplication, it is believed to the tender-

ing of many hearts, craving the salvation of every precious immortal soul present.

Her weakness and sufferings increased, and from the 5th of the Ninth month she was confined up stairs. She was enabled to bear her sufferings with patience and resignation. When able, she enjoyed seeing her relatives and friends, to most of whom she imparted suitable counsel, in much tenderness and love. She was often brought low under a sense of the purity needed, and from a feeling of her own unworthiness. At one time, the fourteenth chapter of John having been read to her, she wept and expressed her fervent desire for an admittance into one of those mansions of which our Saviour spoke. Being encouraged to believe that there was one awaiting her, she said, "It would be all in mercy," and added, "Oh! that He would lift up the light of his countenance upon me." Her travail of spirit was mercifully regarded by Him, whom she had long loved and sought to serve, and every cloud, we believe, was dispelled, and she enabled to rest in a humble hope of acceptance through Christ Jesus her Saviour. Once when very weak she said, "I cannot have a doubt that through the mercy of my Heavenly Father I shall be accepted."

On the 19th of Ninth month she had a sink-

ing spell, when it seemed uncertain what might be the issue, but during its continuance she was preserved in much calmness, remarking, "The angel of the Lord encampeth round about them that fear Him. I *do* fear Him, and I believe He will deliver and sustain me."

On First-day afternoon, the 22d of Ninth month, she requested that the family should meet in her room for their usual reading of the Scriptures. After the reading a solemn silence ensued, when she was engaged in fervent supplication for herself and for each one present. In the evening she said, "This has been a precious day." The following two days her weakness increased. At one time she remarked, she found it necessary still to keep on the watch, adding, "We should all of us endeavor to maintain the watch." After taking leave on Third-day evening of a near relative, to whom she had imparted counsel, she said, "I seem to have had little services of this kind to do towards my relatives and friends, but I believe this is the last; I have done all now." The following morning she was much weaker. She requested the family collected, and after addressing them, called each one separately to her side, and calmly and with much tenderness bade them farewell. She also sent parting messages to

some absent relatives and friends. Soon after this she was engaged in solemn, heart-tendering prayer. She continued remarkably quiet and composed, expressing, "The everlasting arms are underneath." "I have trusted in my Saviour and He don't forsake me now." "The world is receding,—receding, I think—but I see my Heavenly Father, my Saviour, He will lead me through the river of Jordan to the promised land;" and again, "I see the arms of my Saviour open to receive me." Her husband remarking to her, that we now saw what it was to have the work done in the day time, she replied, "Yes," and emphatically added, "but it *had* to be done," and looking at her children said, "Dear children, remember that it *had* to be done, and begin in youth." At one time she remarked, "The world is a hard master, but our Heavenly Father is a good Master."

Her petitions during this time were earnest and frequent for a speedy dismissal, but always offered in submission to the Divine will. "Be pleased to take me to Thyself if consistent with Thy holy will." "Take me—take me *now*." "Be pleased to cut short the work in righteousness." As the end approached, there was for a short period an increase of suffering, which drew from her the request, "Dear sister, pray for me

that I may have strength to bear it." These were almost her last words. Very soon her ransomed and purified spirit was released from its frail tabernacle, to receive, we reverently believe, the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." She ceased to breath about ten o'clock on Fourth-day morning, the 25th of Ninth month, 1872; aged fifty-eight years.

A Memorial concerning our deceased friend, ALFRED COPE.

FEELING that "the memory of the just is blessed," and that as the faithful members of the Church on earth are removed to the Church triumphant, it is good for us to magnify and exalt that Divine Grace which made them what they were, we have believed it right to issue a brief testimony concerning our deceased friend Alfred Cope.

He was the son of Thomas P. and Mary D. Cope, and was born in Philadelphia, on the 13th of the Fourth month, 1806. He appears to have been early and deeply impressed with a sense of the infinite purity of the Most High, and his abhorrence of sin in its varied forms.

Under this view, he saw that the standard of holiness, to which the religion of the Lord Jesus Christ calls all who would be his disciples, leads to nothing less than the subjection of the will of man to the will of God, and to a change of heart so thorough and effectual that, as "new creatures in Christ Jesus," sin should no longer have dominion over us. Deeply humbled under a sense of his own imperfections and frailties, and almost despairing of ever reaching that state of acceptance with his Father in Heaven for which he fervently longed, much of the early manhood of Alfred Cope was passed in deep conflict with what he felt to be the most easily besetting sins of his nature. A retiring disposition instinctively caused him to shrink from unburthening his inward distress to others, but as he patiently yielded to "the baptism of the Holy Ghost and fire," he experienced a living faith in the Redeemer of men in all His gracious offices, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus in the Lord's own way and time was he brought as out of the "miry clay," knew his feet to be set upon the Rock of Ages, and his goings to be established. Henceforth the path of duty, as it was from time to time made clear to him, was in his estimation

the only path of peace and safety, while to know the Divine will concerning himself in the varied relations of life, and in simplicity to follow it, came to be among his most earnest desires.

Thus deeply impressed with the reality of a restraining as well as constraining power, whereby as it is yielded to, the Christian may experience not only a deliverance from his spiritual enemies, but guidance in the way of holiness, his subsequent course was not a devious one. And now in reviewing the well-spent life of our departed friend, we witness a striking illustration of that Scripture, "the path of the just is as a shining light, that shineth more and more unto the perfect day."

In the year 1829, Alfred Cope, in partnership with his elder brother, Henry Cope, succeeded to their father's business, and for many years they continued to carry on successfully a great part of the shipping trade between Philadelphia and Liverpool; their course as a leading commercial house being marked by unswerving integrity. Notwithstanding considerable disparity in age, as they both deepened in the Christian life, the brothers became more and more closely united in the fellowship of the gospel, as well as in fraternal affection; and although their natural tastes and dispositions

drew them into somewhat different channels, there was strikingly manifested as years increased, a unity of spirit which led them often to take sweet counsel together concerning "the things of God," and to became increasingly one another's "helpers and joy" in Him.

In the year 1839, Alfred Cope was united in marriage to Hannah Edge, of Chester Co., Penna., and in 1842, he removed with his family to reside within the limits of this Monthly Meeting. After only about one year's residence in Germantown, it pleased Infinite Wisdom to remove by death his valued and affectionate wife. His qualifications for usefulness in the Church were soon recognized by his Friends, who appointed him to the station of Overseer, in discharging the duties of which he was very acceptably engaged until near the close of his life. Not long after this appointment, it was believed by his fellow-members that he was qualified for the weighty duties of Eldership,—a position for which, by his gifts, he was peculiarly fitted.

In the year 1851, he was joined in marriage with Rebecca Biddle, of Philadelphia. His union with this our late valued friend, proved in various ways conducive to his comfort; her own religious experience and affectionate care

tending largely to soothe his trials as years advanced and the infirmities of the body multiplied. Having been herself placed in the station of Elder, they were mutually helpful in discharging the weighty duties which from time to time devolved upon them. The health of Rebecca B. Cope had been long frail and, after the decease of her beloved companion, it rapidly declined until the 18th of Second month, 1876, when, as we reverently believe, she peacefully entered into her everlasting rest.

In the character of Alfred Cope, a striking feature, indeed it might be said to be, the secret of his life of unobtrusive worth and humble piety, was that sense of personal accountability under which he seemed to live and move. Hence it was that he regarded the outward substance with which he had been largely intrusted, as but a loan from the Great Giver, and himself but a steward who must ere long "give an account." Never possessing robust health, his thoughts had been early turned to the uncertainty of life; and the value of time and the importance of its right employment, came to be strongly impressed upon him. In this respect he afforded a remarkable instance of what may be accomplished, even under the depressing influence of physical discomfort and suffering.

Being endowed with intellectual abilities of no common order, strengthened by culture and sanctified by Divine Grace, much of the confinement within doors to which long continued ill-health subjected him, was devoted to reading. Nor was this for self-gratification or recreation merely, but wishing to promote the dissemination of sound views on religious and scientific subjects, his leisure was largely occupied in critically reviewing works of acknowledged merit, and as these proved satisfactory to himself, he made valuable donations to various libraries, chiefly connected with schools for which he was interested.

Strong as were his own convictions of truth and duty, and faithfully as he lived up to them, he possessed a Christian charity which could appreciate and was ever ready to own the good in all. He was quick to discern tendencies in others which he feared might lead them astray, and it was at times laid upon him to administer the word of caution or Christian counsel.

His natural disposition led him to shrink from "the praise of men," but he did love and earnestly sought after "the praise of God;" and when inclination and a clear sense of duty came in conflict, he promptly responded to the latter, though often greatly in the cross. Ha-

bitually cheerful yet grave, his conversation might be truly said to have been "seasoned with Grace;" his lively feelings, his cultivated intellect, together with a large fund of narrative and anecdote, made him an agreeable and profitable companion, yet there was strikingly observable in his intercourse with others, that careful guard over the lips which should ever mark the Christian; minding the injunction of his Divine Master—"What I say unto you, I say unto all, watch!" Preserved as he thus was from much which tends to disturb that inner "life which is hid with Christ in God," our beloved friend was kept habitually in a serious and weighty frame of mind, whereby he was fitted in no common degree to deal with cases of difficulty, while that discretion and foresight which were notable qualities in his character, made him a safe counsellor.

Grateful for the comforts with which he was surrounded, his heart went forth in lively sympathy with the wants and sufferings of his fellow men. This sympathy was of that active and practical nature which promptly seeks to supply the help or the remedy; and his numerour benefactions, whether public or private, were marked not only with liberality but with

an enlightened forethought which was often remarkable.

Strongly attached to the views of Friends by conviction, he observed with sorrow and anxiety any attempt to unsettle them, believing they have their foundation in the principles which underlie Christianity itself; and that our religious Society can only fully occupy the important place which the great Head of the Church designed for it, by continuing faithfully to maintain them before the world.

As the complication of diseases under which he had long suffered gradually but surely impaired the vital powers, it was evident to those about him that the "inward man was being renewed day by day." The trials of life which had been meted out to him in no small measure, had wrought much "patience, and patience experience, and experience hope;" which "maketh not ashamed." A quiet serenity was now the prevailing covering of his spirit, betokening a soul at peace with God and man. On one occasion he briefly expressed to a friend—"I feel nothing in my way." After a renewed attack of disease, followed by great prostration, our dear friend was confined to his bed for a few days, and on the 11th of 12th month, 1875, he peacefully breathed his last, in the 70th year

of his age. "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them."

A Testimony of Bradford Monthly Meeting, concerning our beloved friend, EBENEZER WORTH, *deceased.*

EBENEZER WORTH was the son of Samuel and Sarah Worth; and was born in East-Bradford township, Chester County, Pennsylvania, the 28th of Eighth month, 1803.

He possessed naturally, a strong will, an active mind, and a resolute disposition; but under the careful training of his religiously concerned parents, and close attention and obedience on his part to the inspeaking voice of the Good Shepherd, with which, there is abundant reason to believe, he was acquainted in very early life, he became a mild, docile and amiable youth; and as he increased in years, he grew in grace, and in the knowledge of that salvation which comes by Jesus Christ. In after life he has often been heard to speak in terms of most affectionate remembrance, of the earnest, anxious

solicitude of his beloved mother on his behalf; and his grateful sense of its preserving influence.

He was not, by birth, a member of our religious Society, but in early life became a diligent and concerned attender of Friends' Meetings, both on First and week days; and on application was received into membership about the twenty-first year of his age. Having yielded his heart to the softening, regenerating influence of Divine Grace, he was mercifully favored to attain a meek and quiet spirit, and strengthened to exhibit the truth as professed by Friends in an eminent degree of its ancient simplicity and purity, both in his appearance and deportment among all classes of people with whom he mingled; being careful to bear a faithful testimony against wrong things.

He was appointed to the station of elder in Bradford Monthly Meeting in the year 1841, and was remarkably qualified by the leavening influence of Divine Grace, to perform in meekness and wisdom, the various duties devolving upon him in that station during the remainder of his useful life. He was also largely made use of in other important services in the church, which he performed to the comfort and satisfaction of his friends; and by watchfulness to the inspeaking voice of Israel's unslumbering

Shepherd, he became quick of understanding in the fear of the Lord, and gifted to administer counsel and encouragement to the humble, careful traveller; speaking a word in season to those who were weary, and faithfully discouraging forward, unruly spirits, that run into words or actions contrary to the life and power of Truth.

He labored earnestly for the building up and strengthening of the weak places in the walls of our Zion, and the promotion of truth and righteousness among men; the meek and unassuming manner in which he performed his religious and social duties, bearing ample evidence that he sought no selfish aggrandisement or the praise of men, and giving a savor and seal to his services hard to gainsay or resist.

In the year 1843, after a season of deep mental proving, he became assured that an impression which had for a considerable time rested weightily upon his mind, was a religious duty required of him by his Divine Master, whom he desired to obey and serve without any earthly reservation, to leave his pleasant and comfortable home and all its endearments, and go to the Alleghany Reservation in the State of New York, to assist in carrying out the concern which has long rested on Philadelphia Yearly Meeting, for the civilization and improvement of the In-

dians residing thereon. And his offer of service having received the approval and encouragement of the Indian Committee, with the approbation and unity of Friends at his home, he soon after entered upon that important engagement, in which he continued about seven years, faithfully laboring among those poor people, under a deep religious concern for the promotion of their best interests, both temporal and spiritual: his unassuming manner, and firm, disinterested zeal on their behalf, ultimately inspiring a confidence, and giving him an influence with them which very few have obtained.

After ceasing to reside near them, his concern for, and deep interest in, all that pertained to their well being, remained with him to the last; and often has he been heard to refer to the time spent among them, as affording in the retrospect some of the most satisfactory recollections of his life.

He was blessed with more than a competence of this world's goods, which he used without abuse; distributing thereof with a liberal hand and generous heart to suffering humanity in want, his mind being humbled under a sense of his accountability as a steward, and the awfulness of having to render a final account thereof.

While we desire to be preserved from ascrib-

ing anything to the man, irrespective of the operation of Divine Grace, we feel constrained to impress on the minds of survivors, and especially of the beloved youth, his regard to parental watchfulness and counsel, and his deeply instructive example of submission in early life to wear the yoke of Christ, being not ashamed thereof; thus acknowledging Him before men, by becoming a cross-bearing disciple of his crucified and risen Lord, from whom he received his gifts and qualifications for usefulness in the church, and also in the world at large; practically illustrating the injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

In his every-day-habits, and domestic concerns, he was cheerful, industrious, economical, hospitable, and benevolent; adorning the doctrine he made profession of, being an example of the believers, in word, in conversation, in charity, in spirit, in faith and in purity.

For several of the last years of his life, it was evident his constitution was giving way; but he was not alarmed at the prospect of death, looking upon his afflictions as chastenings for good; exhibiting no impatience, but on the contrary a quiet resignation and steady hope;

and when his end drew near there was abundant evidence that support was mercifully afforded; the good presence of his Divine Master being evidently round about him, as some who were privileged to be with him on the solemn occasion can testify; he being fully sensible thereof, though regarding himself as a poor unworthy creature, and ascribing all to the mercy of God in Christ Jesus our Lord.

His death occurred the 16th of Sixth month, 1877, in the seventy-fourth year of his age.

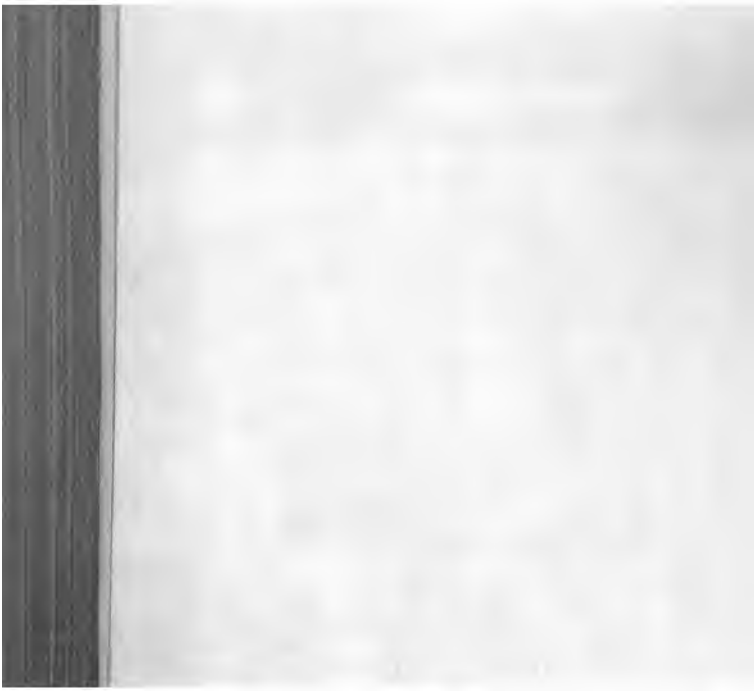
His funeral was attended by a great concourse of people of all classes, evincing the impression which had been made by his pious example of close attention and faithful obedience to the teaching of the grace of God that brings salvation and hath appeared unto all men.

ALPHABETICAL INDEX.

	Page.
Armit, Mary	27
Barnard, Rachel	170
Bettle, Jane	242
Brown, Samuel	109
Collins, Elizabeth	208
Coope, John, Jr.	106
Cope, Alfred	525
Cope, David	479
Cope, Samuel	495
Cresson, Sarah	197
Dell, Richard	116
Dillwyn, George	165
Drinker, Elizabeth	49
Ellis, Mercy	296
Emlen, James	80
Emlen, James	390
Emlen, Samuel	89
Emlen, Sarah	315
Evans, Deborah	146
Evans, Elizabeth	403
Evans, Hannah	202
Evans, Jonathan	227
Evans, Thomas	453
Evans, William	414
Evens, Joshua	82
Fell, William	29

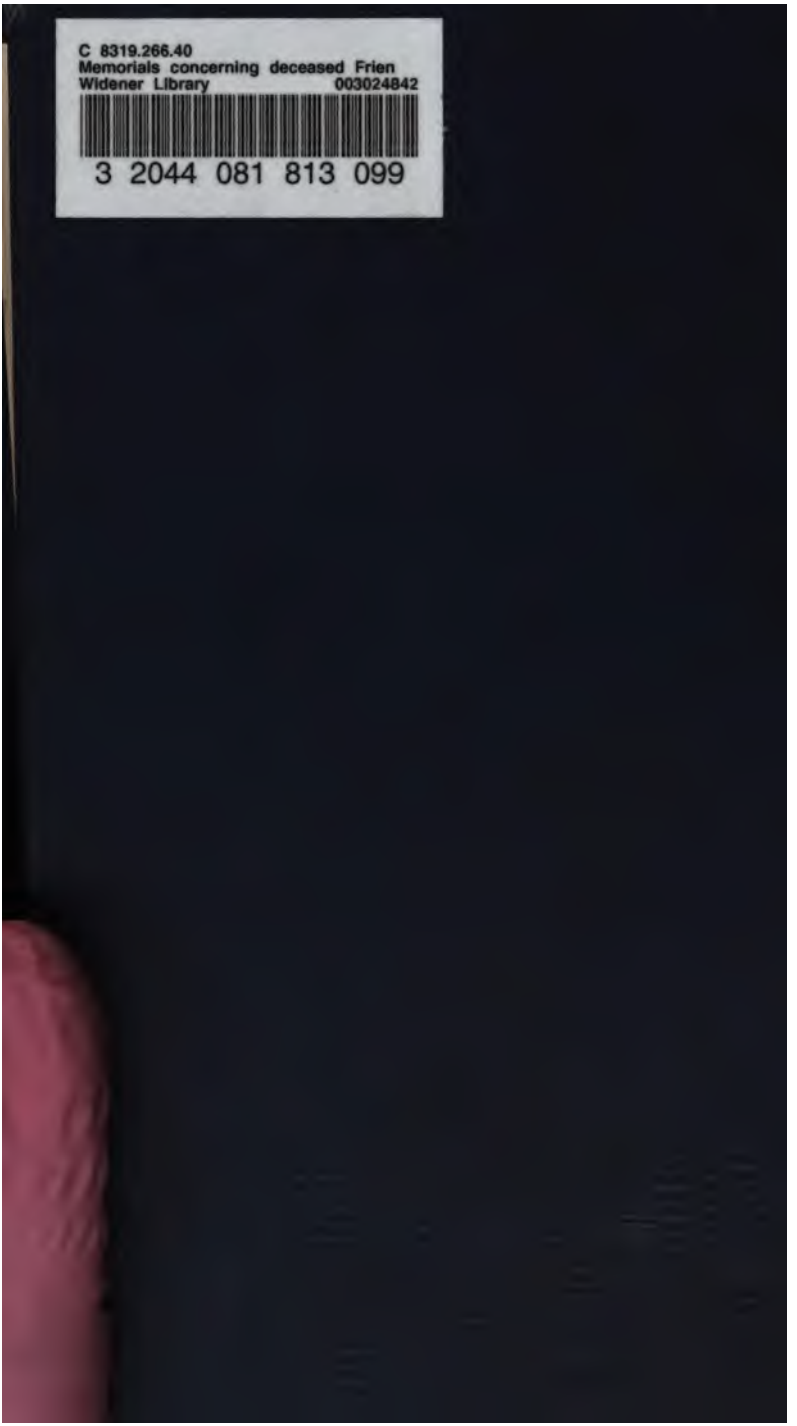
Page.
Fisher, Hannah 162
Gibbons, Abraham 100
Gibbons, Hannah 434
Grellet, Stephen 338
Haines, Margaret 37
Harris, James 84
Hartshorne, Hannah H. . . . 183
Healy, Christopher 320
Heald, Joanna 5
Hoskins, John 135
House, Elizabeth 24
Hutchinson, Margaret 305
Hutton, Samuel 41
Jackson, William and Hannah . . 214
Jordan, Richard 172
Lamborn, Dinah 124
Lay, Philena 75
Lindley, Hannah 77
Lindley, Jacob 137
M'Carty, Ellen 281
Mifflin, Warner 95
Miller, Ebenezer 98
Offley, Daniel 31
Parker, John 190
Parrish, John 120
Paxson, Oliver 153
Pemberton, John 54
Pennock, Caleb 266
Pitfield, Elizabeth 371
Pusey, Joshua 118
Redman, Elizabeth L. 328
Reeve, John 151
Reeve, Josiah and Elizabeth . . . 256

	Page.
Reeve, Mark	19
Rhoads, Hannah	357
Ross, Thòmas	8
Savery, William	111
Scattergood, Thomas	140
Shober, H. Regina	380
Simpson, John	132
Smith, Samuel	156
Snowdon, Joseph	504
Stephenson, Sarah	103
Stevenson, Mary	22
Thornton, James	43
Walter, William	486
Warner, Hannah A.	506
Whitall, Joseph	286
Williams, Charles	39
Wistar, Mary	274
Worth, Ebenezer	533
Yarnall, Eli	128
Yarnall, Peter	70
Zane, Isaac	34



THE BORROWER WILL BE CHAR
AN OVERDUE FEE IF THIS BOOK IS N
RETURNED TO THE LIBRARY ON
BEFORE THE LAST DATE STAMP
BELOW. NON-RECEIPT OF OVERD
NOTICES DOES NOT EXEMPT TH
BORROWER FROM OVERDUE FEES.

CANCELLED
DEC 2 0 1985
1753268
STALL-STUDY.
CHARGE
CANCELLED


C 8319.266.40
Memorials concerning deceased Frien
Widener Library 003024842
3 2044 081 813 099